

Acts

Dr. Ed Murphy

PREPARATION FOR EXAM II, ACTS

Ed Murphy, Professor

I. Questions from the Book, Missionary Methods: St. Paul's Or Ours? by Roland Allen.

1. One question from the Foreward, pages i-iii.
2. One question from the Author's Preface, pages vii-ix.
3. One question on Chapter I, Introduction.
4. Four questions on Chapter II, Strategic Points.
5. One question on Chapter III, Class.
6. Two questions on Chapter IV, Moral And Social Condition.
7. One question on Chapter V, Miracles.
8. Three questions on Chapter VI, Finance.
9. One question on Chapter VII, The Preaching.
10. Two questions on Chapter VIII, The Teaching.
11. No questions on Chapter IX, Training of Candidates.
12. One question on Chapter X, Authority & Discipline.
13. No questions on Chapter XI, Unity.
14. One question on Chapter XII, Principles and Spirit.
15. One question on Chapter XIII, Application.

You are responsible to read all of the book except the index of Bible references. You could be asked on the exam if you have done so. That question could be worth up to five points.

In addition, you will be asked if you have read the entire Book of Acts through for the second time since beginning this course in a different version of the New Testament. If you failed to do so the first time by the first exam, you must complete the first reading and do the second one also to be able to answer true to this question on Exam II. This question could be worth five points on the exam.

II. Questions from the Syllabus.

1. There will be five questions from Chapter IX, Pentecost And Pentecosts.
- ➔ 2. There will be one or two questions from Chapter X, The Three Sensible Manifestations of Pentecost.
3. There will be nine questions from Chapter XI, The Witnesses of Pentecost, The First Christian Sermon and the Beginning of the Jewish People Movement.
4. There will be no questions from Chapter XII, The First Miracle And Peter's Second Proclamation of The Gospel, etc.
5. There will be three questions from Chapter XIII, The First Public Clash With The Jewish Leaders.
6. There will be eleven questions from Chapter XIV, The Inner Life Of The Young Church, Acts 4:23-6:7.
7. There will be two questions from Chapter XV, Stephen, The Deacon Martyr Setting The Stage For The Third And Greatest Persecution Against The Church.

PREPARATION FOR FINAL EXAM
Spring 1978 - Ed Murphy, Professor

- I. Questions from book, Church Growth and Christian Mission by Donald McGavran
1. There will be six questions from Chapter I, Introduction-Read it thoroughly.
 2. No questions from Chapter II, Creating Climate For Church Growth
 3. Five questions from Chapter III, Theological Foundations. Read it thoroughly.
 4. Two questions from Chapter IV, Ideological Conflicts.
 5. Two questions from Chapter V, Homogeneity and Church Growth.
 6. Five questions from Chapter VI, Culture and Church Growth, Read thoroughly.
 7. Two questions from Chapter VII, Developing Basic Units of Indigenous Churches.
 8. One question from Chapter VIII, Eliminating the Underbrush.
 9. One question from Chapter IX, Knowing Each Variety of Church Growth.
 10. One question from Chapter X, Dynamics of Church Growth.
 11. No questions from Chapter XI, Directed Conservation.
 12. No questions from Chapter XII, Administering For Church Growth.
 13. No questions from Chapter XIII, Conclusion.
 14. Five questions from Appendix, The Iberville Statement on the Growth of the Church. Very important.

Note: You will be asked on the final if you have read all of the chapters of the book. That question could be worth up to five points.

II. Questions from Murphy Syllabus

- A. There will be no questions on any chapter prior to Chapter 21, The Pilot Venture, the First Missionary Journey.
- B. There will be six questions on Chapter 21, The Pilot Venture, The First Missionary Journey.
- C. There will be four questions on Chapter 22, The Church In Crises And The Council of Jerusalem.
- D. There will be twenty-four questions on Chapter 23, The Most Extensive Journey to Date, the Second Journey of the Pauline Team.
- E. There will be one question on The Third And Final Journey Of Paul, Chapter 24.
- F. There will be two questions on Chapter 25, The Closing Years of Paul's Life and Ministry According to Luke's Account.

- III. You will be asked if you have read the Book of Acts through for the third time in a different version of the Bible since beginning this course.

BIB 300 - EARLY CHRISTIAN HISTORY - ACTS

Dr. Ed Murphy

I. DESCRIPTION:

A study of the Book of Acts with emphasis on the missionary philosophy and activity of the Early Church and its current application.

II. ATTENDANCE:

Attendance is required. Maximum cuts allowed is six (6) class periods. Over six - your grade is automatically dropped.

III. ASSIGNMENTS:

A. Read the Book of Acts three times in three different versions. One reading is due at each exam. Could be a five point question.

*- If you use NASB don't use KJV
- Do the reading in a paraphrase*

B. Purchase and read textbooks:

1. Taylor, Behind the Ranges (Exam I) *easy reading, a Biography*
2. Wagner, Stop the World, I Want to Get On (Exam I)
3. Allen, Missionary Methods: St. Paul's Or Ours? (Exam II) *commentary on Acts*
4. McGavran (ed.), Church Growth and Christian Mission (Exam III) *hardest reading*
5. Murphy, Acts Syllabus

a week before exam he will give out a print-out telling where the questions will be coming from - also for syllabus

C. Map research project locating the important centers found in Acts and tracing the missionary movements of Paul including his journey to Rome. Due two weeks before the final exam. This project is required and must be completed to the satisfaction of the professor or else the student will receive a reduced final grade. Make in 8 1/2 x 11 inch format or larger. I advise that you use a set of at least 4 transparencies or one with overlays.

see page 8 of this outline

IV. EXAMINATIONS: Dates will be given at the beginning of the course.

Exams are not retroactive

EXAM I: _____

EXAM II: _____

EXAM III: _____

V. GRADING:

Each exam is worth 1/3 of the final grade. Map grades can lift final grades at least half a grade point or more.

VI. USE OF ACTS SYLLABUS:

1. The purchase and use of the Syllabus by Dr. Murphy is mandatory for this class. You must read the entire syllabus by the final exam time.
2. The student should bring the Syllabus to each class and take appropriate notes in the space provided in the Syllabus (in the wide margins and if necessary, on the back of the printed pages).

VII. COURSE OUTLINE:February

- 6 Tues { 5 Mon Introduction to the Course
 7 Wed The Acts of the Apostles Were Missionary
 9 Fri Background Study of Acts
 13 Tues { 12 Mon Luke's Introduction to His Missionary Narrative, Acts 1:1-3
 14 Wed Peace Child, Film.
 16 Fri The Three-Fold Ministry of the Holy Spirit, Acts 1:4-8a; Part I
 19 Mon Ibid; Part II
 21 Wed The Ministry and Mission of the Church, Acts 1:8b; Part I
 23 Fri Ibid; Part II
 26 Mon The Rationale of the Great Commission and the Lostness of Man, Acts 26:15-18
 (Review and read only) also Preparation for Pentecost, Acts 1:9-14.
 28 Wed The Apostolic Function, Acts 1:15-26

March

- EXAM I
 2 Fri Pentecost and Pentecosts, Acts 2, 8, 10 & 19; Part I
 5 Mon Ibid; Part II
 7 Wed The Three Sensible Manifestations of Pentecost, Acts 2:1-4
 9 Fri EXAM I
 12 Mon The Witnesses of Pentecost and the First Christian Sermon, Acts 2:5-40
 14 Wed Unsheathed, Film
 16 Fri The Beginning of the Jewish People Movement and the Establishment of the Jerusalem Church, Acts 2:41-47
 19 Mon The First Miracle, Acts 3:1-4:4
 21 Wed DAY OF PRAYER
 23 Fri The First Public Clash with the Jewish Leaders, Acts 4:1-22; Part I
 26 Mon Ibid; Part II
 28 Wed The Inner Life of the Young Church, Acts 4:23-6:7; Part I
 30 Fri Ibid; Part II

April

- 2 Mon Stephen the Deacon Martyr and the Third and Greatest Persecution Against the Jerusalem Church, Acts 6:8-8:3
 4 Wed Like a Mighty Army, Film
 6 Fri Witnessing For Christ in Judea and Samaria, Acts 8:4-40
 9-13 EASTER RECESS
 16 Mon The Chief Persecutor Becomes the Chief Proclaimer, the Conversion of Paul, Acts 9:1-31
 18 Wed Peter's Last Recorded Public Ministry, Acts 9:32-11:18
 20 Fri The Christian Diaspora and the Planting of the Church at Antioch, Acts 11:19-30
 23 Mon EXAM II
 25 Wed The Leadership of the Church at Antioch and a Study of Spiritual Gifts, Acts 12:1-13:1 with Ephesians 4:7-16
 27 Fri The Birth of a New Structure for World Evangelization, the Apostolic Team or Missionary Society, Acts 13:2-4a
 30 Mon The Pilot Venture, the First Missionary Journey, Acts 13:4b-14:28; Part I and Building the Church, Part I, Film

May

- 2 Wed They Said It Couldn't Be Done, Film
4 Fri The Pilot Venture, The First Missionary Journey, Acts 13:4b-14:28;
Part II
7-11 MISSIONARY CONFERENCE
14 Mon The Church in Crises and the Council of Jerusalem, Acts 15:1-35
16 Wed The Second Missionary Journey, Acts 15:36-18:23a; Part I
18 Fri Ibid; Part II
21 Mon The Third and Final Journey, Acts 18:23b-21:17a; Part I
23 Wed Building the Church; Part II, Film
25 Fri The Third and Final Journey, Acts 18:23b-21:17a; Part II
28 Mon Ibid; Part III
30 Wed The Closing Years of Paul's Life and Ministry, Acts 21:17b-28

June

- 1 Fri FINAL EXAM

AN OUTLINE OF THE EARLY MISSIONARY HISTORY OF THE CHRISTIAN CHURCH AS REVEALED IN THE ACTS OF THE APOSTLES

by Ed Murphy

INTRODUCTION

CHAPTER I

- A. The Recipient of this historical narrative, Theophilus. (vs. 1-3)
- B. The Great Commission - The Theme of the Book. (vs. 4-8)

Jesus presents the three necessary elements of their mission; spiritual dynamic, stated goals and adequate strategy. On doing so, he gives the outline of book in verse 8.

- C. The Ascension of the Lord. (vs. 9-11)
- D. The Pre-Pentecost Church. (vs. 12-15)
- E. The Restoration of "The Twelve." (vs. 16-26)

I. WITNESSING FOR CHRIST IN JERUSALEM - CHAPTERS 2-7

- A. The Day of Pentecost, the Birthday of the Christian Church. (Chapter 2)

The Holy Spirit "baptizes" The Believers into the Body of Christ, annoints them to His dynamic, gives them tongues of witness, while Peter proclaims the Gospel and sees the beginning of the Jewish people movement with the conversion and incorporation of 3,000 into the infant Church.

- B. The First Physical Miracle and Peter's Second Public Proclamation of the Gospel leading to the further spreading of the Jewish Movement with thousands more coming to Christ. (Chapters 3, 4:4)
- C. The first public clash with the Jewish leaders. (Chapter 4:1-22)
- D. The inner life of the Young Church. (Chapter 4:23-6:7)

A church powerful in group prayer, united in corporate fellowship, unselfish in use of material possession, intolerable of hypocrites, feared by the public, expecting and seeing the supernatural, riding out the storm of steadily increasing opposition, surmounting its first inner tension and developing its leadership structure to meet changing conditions.

- E. Stephen the Deacon Martyr, and the Hellinists. (Chapters 6:8-7)

II. WITNESSING FOR CHRIST IN JUDEA AND SAMARIA (Chapters 8-11:18)

- A. The Setting, the third and greatest persecution of the Jerusalem Church. (Ch. 8:1-9)
- B. The results of the persecution. (Chapters 8:4-9)
A new kind of "diaspora" (8:1-4 and 11:19) as the witnesses cross into Judea and Samaria, the first people movement among a non-Jewish people, the emergence of

the deacon-evangelist, Philip, the only New Testament reference to the non-westward diffusion of the Gospel, and the conversion of the chief persecutor, Saul of Tarsus.

- C. The short rest from further violence due to the conversion of Saul. (9:31).
- D. The last reference to the public ministry of Peter. (9:32-11:18).

Peter heals Aeneas, the paralytic, raises Dorcas from the dead, is rebuked by the Lord for his "Jewishness," opens the door of faith to the Gentiles, is rewarded for his obedience by witnessing a Gentile pentecost but is rebuked by his brethren for his "Gentileness," and finally leads the Jewish Church to its first step in the direction of a universal Gospel.

III. WITNESSING FOR CHRIST TO THE VERY ENDS OF THE EARTH (11:19-28)

- A. The Setting. The same third and greatest persecution of the Jerusalem Church. (11:19).
- B. The Results of the persecution. (11:19b-30).

The birth of the church that will become the center of the spreading witness to the Gentile world (as the Jerusalem Church has been for the witness to the Jewish world), the Church at Antioch, and the emergence from obscurity of the man who will become the apostle to the Gentiles, Saul, who is soon to become Paul the Apostle of Jesus Christ.

- C. Parentheses; Renewed persecution against the Church at Jerusalem. (Chap 12).

A Dynamic church hears the voice of God commanding it to release two of its prophet-teachers for an apostolic ministry. Barnabas and Saul witness in Cyprus, Saul the Jew now becomes Paul the Gentile, the undisputed leader of the missionary team, the mysterious retreat of Mark from the missionary company, the team witnesses and plants churches in Asia Minor and returns to the sending church at Antioch.

- E. The First "Ecumenical" Council of the Christian Church (15:1-35).
- F. A Second, two-pronged missionary venture of the Gentile Church, the Paul-Silas and the Barnabas-Mark Teams. (15:36-40).
- G. The Ministry of the Paul-Silas Team. (15:41-18:22).

The unspecified ministry in Syria and Silicia, the expansion of the team through the addition of Timothy, the revisiting of the churches in Asia Minor, the frustration of the Pauline strategy by the direct intervention of the Holy Spirit into Macedonian vision leading to a new venture, the diffusion of the witness into Europe, the planting of the Church in Macedonia and Greece, the addition of Priscilla and Aquila to the team, the first brief visit in Ephesus and the stop in Jerusalem to fulfill a vow climaxed by the return to Antioch.

H. The Third Missionary Journey. (18:23-21:14)

Paul revisits the churches of Asia Minor, travels to Ephesus, leads the intra-dispensational disciples of John the Baptist into the fullness of Pentecost, uses Ephesus as a center of evangelism for all of Asia Minor, performs unusual miracles, witnesses a dramatic people movement to Christ in the city, resulting in a divided city and a riot, returns to Europe, comforts the saints in both Macedonia and Greece, retraces his steps to Asia, bids farewell to the elders of the Church of Ephesus, sails to Tyre in Phoenicia where Paul is warned not to go to Jerusalem, travels to Caesarea to the house of Philip the Evangelist, where Agabus the prophet dramatically warns Paul not to follow through on his plans to visit Jerusalem, but he persists in his plans.

I. Paul's stormy visit to Jerusalem. (21:15-Chap. 23)

Paul is encouraged by the church leaders of Jerusalem to take a vow and appear in the temple to dispel the opposition of the "Jewish" Christians against him, the plan backfires and Paul is almost killed by a mob, is rescued by Roman soldiers, further infuriates the mob by his personal testimony, saves himself from a scourging by pleading his Roman citizenship, makes his defense before the Sanhedrin, is rescued again by the soldiers, saved from death by his nephew, and sent to Felix the governor.

J. His two years as a Roman prisoner in Palestine and his consistent witness to the truth of the Gospel before royalty. (24:1-Chap. 26)

Paul is again tried, this time before Felix the governor, Ananias the high priest himself being his accuser, no verdict being reached Paul is kept prisoner for two years continually witnessing to his faith before the royal court. Being tried the third time, on this occasion before the successor to Felix, Festus, he appeals to Caesar to avoid being sent to Jerusalem, makes his witness before King Agrippa and the royal court, is judged innocent by both the governor and the king, but is sent to Rome to appear before Caesar.

K. The long dangerous voyage to Rome. (27-28:14)

In an account called the most "detailed record of the working of an ancient ship in the whole classical literature" (Walker, the Acts of the Apostles, pg. 543), Luke describes Paul's year long journey which involved shipwreck, being cast upon an island off Sicily and a chance to carry the Gospel to the pagans of the island, to witness to the whole ship, and to be morally and spiritually in command during the whole trip.

L. The arrival and sojourn in Rome with which the account closes. (28:15-31)

CHRONOLOGICAL TABLE

	A.D.
Ministry of John the Baptist.	Autumn 27-Autumn 28
Baptism of Jesus	Spring 28
Early Judaeen Ministry of Jesus	Summer 28
Galilaean Ministry of Jesus	Autumn 28-Autumn 29
Jesus in Judaea and Peraea	Autumn 29-Spring 30
Crucifixion, Resurrection, Ascension, Pentecost	April-May 30
Conversion of Saul of Tarsus	c. 33
His first Post-Conversion visit to Jerusalem.	c. 35
Death of James son of Zebedee Imprisonment and escape of Peter; Death of Herod Agrippa I.	Spring 44
Famine in Judaea; Barnabas and Paul sent with relief from Antioch to Jerusalem	c. 46
First Missionary Journey: Barnabas and Paul visit Cyprus and Asia Minor	c. 47-48
Epistle to the Galatians	c. 48
Apostolic Council at Jerusalem	c. 49
Second Missionary Journey; Lystra, Derbe, Troas, Philippi, Thessalonica, Berea, Athens, to Corinth	c. 49-50
Epistles to the Thessalonians	late 50
Paul in Corinth	Autumn 50-Spring 52
Galilio becomes proconsul of Achaia	July 51
Paul's hasty visit to Palestine	Spring-Summer 52
Paul at Ephesus	Autumn 52-Summer 55
First Epistle to the Corinthians	Spring 54
Paul's sorrowful visit to Corinth	Summer or Autumn 54
Murder of Silanus, proconsul of Asia	late 54
Epistle to the Philippians	late 54 or early 55
Paul sends Titus to Corinth and Timothy and Erastus to Macedonia	early 55
Paul in Troas	Autumn 55
Paul in Macedonia and Illyricum	Winter 55-Autumn 56
Second Epistle to the Corinthians	56
Paul in Corinth	Winter 56-57
Epistle to the Romans	early 57
Paul's arrival and arrest in Jerusalem	May 57
Paul detained at Caesarea	57-59
Paul sails for Rome	September-October 59
Paul in Malta	Winter 59-60
Paul arrives in Rome	February 60
Epistles to Colossians, Philemon, Ephesians	c. 60-61
Death of James the Just in Jerusalem	61
End of Paul's Roman detention	late 61 or early 62
Great Fire of Rome; Persecution of Christians	64
First and Second Timothy and Titus	
Death of Paul	65-67
Outbreak of Jewish War	66
Destruction of Jerusalem	70

In the absence of exact chronological indications, many of these dates are only approximate, and a margin of two or three years must be allowed for some of them.

PAUL'S MISSIONARY JOURNEYS

First Journey--47-48 (Acts 13-14)

Antioch, Syria
 Cyprus - Salamis & Paphos
 Perga
 Antioch, of Pisidia
 Iconium
 Lystra
 Derbe
 Lystra
 Iconium
 Antioch, Pisidia
 Attalia
 Antioch, Syria
 (Galatians, 49, Council at Jerusalem 50)

Second Journey--49--Summer 52 (Acts 15:36-18:22)

Antioch, Syria
 Derbe
 Lystra
 Iconium
 Troas
 Philippi
 Thessalonica (5 months)
 Berea
 Athens
 Corinth (I and II Thessalonians, late 50) (18 months--Autumn 50-Spring 52)
 Ephesus
 Caesarea
 Jerusalem
 Antioch, Syria

Third Journey--Autumn 52 - Summer 57 (Acts 18:23-21:17)

Antioch, Syria
 Galatia and Phrygia
 Ephesus (I Corinthians, Spring 54) (Autumn 52-Summer 55)
 Macedonia (II Corinthians, 56)
 Corinth (Romans, early 57)
 Jerusalem, May 57

Paul's arrest and to Rome (Sails for: Sept-Oct 59; Arrives Feb. 60)
 Philippians, Colossians, Philemon, Ephesians

NT 300

ACTS -

EARLY MISSIONARY HISTORY

Dr. Ed Murphy

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LESSON I - THE ACTS OF THE APOSTLES WERE MISSIONARY

Introduction

I. ACTS IS A PART OF THE SCRIPTURES. MY APPROACH TO THE SCRIPTURES.

A. Hold Fully to Scriptural View of Their Own Origin and Authority, Acts 1:16

Peters said that the scripture had to be fulfilled (concerning studies)
 1. Full recognition of Human authorship of Scripture, v. 16c.
the writings were inspired not the writers.

- a. God used men.
- b. Give full place to their humanity, personalities.
- c. Never fear the human element.

2. Full acceptance of Divine authorship of Scripture, v. 16b.

The mouth of David - the Holy Spirit words
 a. H.S. (Holy Spirit) spoke through men, II P. 1:19-21; II T. 3:14-17

script not on ex
 b. True N.T. and O.T. John 3:11-12; 7:16-17; 16:13; I Cor. 14:37; Gal. 1:11-12; Eph. 3:1-12; Heb. 1:1-2; 2:1-4, etc.

3. The combination of mortal men speaking under the direction of the H.S. means that Scripture writers exercised the infallibility function of the prophetic gift. Thus their words are true, v. 16a.

B. This is Called a High View of Scripture in Contrast to the Low View Common In Many Christian Circles.C. As a Consequence, I am Committed to Discover What the Scriptures Themselves Say, Not What Men Say They Say.

1. I will bend my will and my theology before the Word of God at any point and at any price.

2. Thus, I am obligated to question every theological system in light of the Scriptures.

include every quest. I want own topmed point & new.
high view - errant low view - God spoke thru script. but also thru other means

- a. What harmonizes with Scripture, I will accept.
- b. What does not, I will reject.
- c. What is unclear, I will hold loosely till more light is given.
- d. Where Word does not speak or not precise, I will:
 - 1) Present the options (within reason and time limit).
 - 2) Respect point of view of others.
 - 3) State "This is an opinion area. I could be wrong".

You have a right to your conclusion, but so does the other guy.

3. I will adjust my experience to the Word of God, not attempt to force the Word to harmonize with my experience.

II. I HAVE NO PET THEOLOGICAL SYSTEM TO PROCLAIM, NO THEOLOGICAL "AXE TO GRIND".

A. I'm Not Minimizing the Importance of Theology For Ultimately Everything Is Theological.

1. "Jesus is my Savior" is a profound theological affirmation.
not do you mean by Jesus? by "ing"? by "savior"?
2. "Theology is a way of worshipping God with the mind".
script. place much importance on mind (not necessarily intellect)
3. "Theology is the attempt to think God's thoughts after Him".
theology is a human endeavor
4. "Theology then, is the 'queen of sciences'".
is it fallible

B. All Theology is Incomplete and Imperfect in Spite of God's Full Revelation of His Will in His Word, I Cor. 13:8-13.

1. The mind even with the help of the gifts of revelation is not capable of fully understanding God or His revelation, v. 8-9.
because it is man's word, not God's
2. The spirit (human) even with the gift of tongues which enables the worshipper to worship God directly without being dependent on the limitations of the mind, cannot bring more than but a limited relationship with God, v. 8-9 (I Cor. 14:1-20).
3. All the insights the gifts bring us is only partial (incomplete) and will remain this way till "the Perfect" comes, v. 2-10.
4. We are now and will continue to be but spiritual "infants" in our understanding of and experience of God until there is a dramatic revolutionary change in God's manner of dealing with us, v. 11-12
 - a. While we continue in this mortal state, we will "speak, think, reason as a child", v. 11.
never "polished" words
 - b. (Ibid) our theology is imperfect & incomplete, v. 12.
could see form but not recog. features
the completeness & fullness of which is only a part.
 - c. This situation will continue until "the Perfect comes", until we become "men" - we see "face to face" - "fully know" etc, v. 10 & 12.
5. While we wait that great day of His coming and our full adoption, we possess three spiritual graces (not gifts) which are indispensable to our Christian life, v. 13.
 - a. Faith; we choose to believe without fully understanding.
 - b. Hope; He is coming; He will then make us to be...and to know..
 - c. Love; we will love the whole Body of LJC regardless of differences.
 - 1) Love is greater than all the gifts, v. 1-3.
 - 2) While all else will fail, love never fails, v. 4-8.
love is patient, kind, not bragging etc...

C. In Conclusion: While Our Pursuit of God Demands We Think Theologically, We Must Always:

1. Recognize the imperfection and incompleteness of our theological formulations.
2. Walk in love and allow differences of opinion in the many areas where we do not have a sure word from God. Deut. 29:29. *← be able to recog.*
 - a. For the fundamental & foundational principles of God's Revelation, we do have a sure Word from God.
 - b. For many areas where God has not chosen to be specific, we must allow for differences of opinion.
3. We must bring all theological systems (including our own) under the constant judgment of the Scriptures.
4. I will endeavor to maintain these balances in this course of study on the Acts of the Apostles.

III. WHAT THIS COURSE IS MEANT TO BE:

A. The History of the Missionary Expansion of the Early Church (Apostolic Church, Primitive Church or First Century Church). *diff. terms for Early Church*

1. Acts is a missionary book, thus the title "The Acts of the Apostles were Missionary".
2. The Church of Acts is a missionary Church. "The Church exists by mission as a fire exists by burning".
3. The theology of Acts is missionary theology. "Task theology".
 - a. Acts makes no attempt to teach theology, directly. *diff. fr. epistles* Illustrates Theology In Action. *tho a man's writing about what's going on*
 - 1) Error in using historical circumstances as normative to teach theology or doctrine. *that's the way it happened that time - not time diff. you can't build a doctrine on an experience.*
 - 2) Achilles Heel of Pentecostalism - Baptism with H.S. evidenced by tongues.
 - b. The only doctrinal parts of Acts are the Sermons & Decisions of Jerusalem Council, Acts 15.
 - c. Framework of historical events and Sermons is also missionary.
 - d. Really true of entire Bible. Biblical theology is missionary.
4. The Holy Spirit of Acts is the missionary Holy Spirit.
 - a. His filling and His entire activity is seen almost exclusively in the context of mission. A. 1:8 & 2:4, 11 and 14f; 2:33; 4:8-12; 4:31; 5:29-32.

- b. The outline of the Book as given by the LJC is a missionary outline centering in the Spirit's missionary activity through the Church, A. 1:8.
- c. The Spirit's direct intervention in the normal life of the Church is seen almost exclusively in the context of mission.

IV. WHAT THIS COURSE IS NOT MEANT TO BE:

A. It Is Not A Study of the History of the First Century Church.

- 1. It is a history, but a very select history, a missionary history.
- 2. The acts do not present the history of the Apostolic Church but only of the missionary expansion of that Church.
 - a. Acts tells us little about the Primitive Church that does not fit its missionary purpose.
 - b. It tells us nothing directly of the structure of the first churches. We learn it indirectly and that only in the context of its growth and expansion.
 - 1) The Separation between the spiritual and administrative functions of the Church is seen in context of explosive church growth (Acts 6).
 - 2) The elder system first revealed in growth context (Acts 11).
 - 3) The development of missionary structures is described as the H.S. calls the Church into mission to the nations (Acts 13).

B. It Is Not A Complete Exposition Nor Exegesis.

- 1. We will not make a verse by verse study of Acts.
- 2. We will not give equal time to each chapter or section of the Book.
 - a. Some sections are more important to the missionary nature of the Book.
 - b. We will concentrate:
 - 1) On the chapters which introduce key principles, i.e., Acts 1-15.
 - 2) On the key transitional chapters, i.e., Acts ^{1,2} 6, 8, 11, 13, 15, 16, 19-20.
 - 3) We will discover these key principles of missionary expansion and trace them through Acts, using the Gospels and the Epistles for necessary clarification where necessary.

LESSON II, BACKGROUND STUDY OF ACTS

Introduction

I. THE IMPORTANCE OF ACTS TO THE NEW TESTAMENT CANON.

A. The Bridge Between the Gospels and the Epistles.

1. About 100 A.D. the Church had two major collections of New Testament Scriptures, the Gospels and the Epistles of Paul.
 - a. Were known as "The Gospel and the Apostle".
2. Acts ties the two collections together making it all one story of God's redemptive grace centering in Christ and His Church.

B. Acts Gives the Historical Background to Over Half the New Testament.

1. The Gospels present the Christ of History and the Epistles the Christ of Theology, i.e., theological reflection under the direct guidance of the Holy Spirit. Acts provides the 'missing link' to tie the two together.
2. The Gospels promise the Holy Spirit. The Epistles describe His person and ministry as already present. Acts tells of His coming and describes, historically, the effects of His Lordship in the churches.
3. The Gospels declare Christ will build both His Church and His Churches. The Epistles were written to churches already in existence. Acts describes the birth and missionary history of those churches.
4. In the Gospels the twelve apostles are prominent. Most of the Epistles were written by a person unknown to the Gospels, Paul, who also claimed Apostleship.
 - a. Acts tells us who Paul is and how he was called to Apostleship.
 - b. Acts also records the shift from the Twelve Apostles to the Jewish nation, to Paul, the chief apostle to the nations.

II. THE NAME AND NATURE OF THE BOOK.

A. The Name "The Acts of the Apostles".

1. Not originally attached. Not of Divine Origin.
2. Became accepted about 150 A.D. *Luke didn't give it that name*

B. From an Objective Study of the Nature of the Book, the Name "The Acts of the Apostles" Would Appear to be a Misnomer.

1. The idea was that of historical continuity, i.e., to tie the Book in with the life and ministry of Christ's twelve apostles.
 2. The Book is not a record of the actions of the twelve apostles.
 - a. Twelve mentioned by name only once, A. 1:13.
 - b. Mentioned again, A. 2:14. Called "the eleven".
 - c. No data on activities of nine.
 - d. Only Peter and John are prominent. Only in early chapters.
 - e. Acts 13-28 two most prominent apostles were not of twelve.
 - f. James, brother of John, only mentioned again when martyred, A. 12.
- C. Various Names for the Book of Acts.
1. Phillips calls the Book "Some Acts of Some Apostles".
 2. Some ancient manuscripts call it "Acts of Apostles" and "Acts".
 3. Wilbur Smith calls it "The Acts of the Holy Spirit".
 4. Others "The Acts of the Holy Spirit Through the Apostles".
 5. J. Vernon McGee calls the Book, "The Acts of the Lord Jesus Christ Through The Apostles".
- D. The One Point All These Views Stress in Common is that Acts, is by Nature, An Action Book.
- "The Acts of the H.S. term selected is apostles." Marphif*
1. It is a record of deeds more than words divorced from deeds.
 2. The deeds are missionary, not churchly, i.e., they focus on mission, not so much on the existing churches.
 - a. God has ordained two different structures to carry out his Great Commission, the churchly and the missionary (non-churchly structures) (See Wagner, Stop the World, 1974; 45-50).
 - 1) The churchly structure is non-mobil (located in one geographical spot) and led by elders, bishops, or pastor-teachers. The missiological term is a modality, i.e., it includes families, men, women and children and grows biologically. Its primary thrust is inward towards itself, not outward towards the world.
- main resp. care for own people -
 - 2) The missionary structure is mobil, led by apostles, evangelists, or other specialists. It is called a sodality, i.e., it includes only men and single women, not families and grows only by new members joining the group, not biologically. It is strictly a voluntary society. Its thrust is primarily outward, towards the world, not inward towards itself. It is a para-church organization.
voluntary society
 - b. Acts concentrates more on the work of the missionary structures than the churchly structures since its focus is outward towards the lost world, more than inward towards the already existing churches.

E. Acts is the Second Volume of a Two-Volume Set of Historical Writings.

1. The author was Luke, the author of the Gospel of Luke, Acts 1:1 and Luke 1:1-4 (F.F. Bruce, 1970; 15).
2. The two books circulated together as historical and apologetical writings, tracing the origin of Christianity and its spread throughout the Roman Empire.
3. What we know about the author, Luke.
 - a. He was a Gentile (Acts 16:9f), the only one to write Scripture.
 - b. He was a medical doctor (Col. 4:14).
 - c. He was a member of a Pauline team from A. 16:9 on through the rest of Acts.
 - d. He was a literary scholar. Dr. Dean Strudle, Head of Classic Dept. of U. of O. "His is the most beautiful Greek ever written". *like Acts all the way*
 - e. "A careful and accurate historian" (Sr. Wm. Ramsay). *1st. Paul's tutor*
 - f. He was a missionary and possibly an apostle.
 - g. He was ^{apologetical} a missionary historian.
 - 1) His history is missionary, not churchly.
 - 2) His theology is missionary, not speculative, dogmatic nor systematic. Luke's theology is Task Theology, i.e., oriented towards the Church's missionary task.

LESSON III, LUKE'S INTRODUCTION TO HIS HISTORICAL MISSIONARY NARRATIVE
 Acts 1:1-3
 Introduction

- A. We Are Now Ready To Begin Moving Through the Book of Acts.
1. Will concentrate on key themes clustered around the key chapters.
 2. Will spend a disproportionate amount of time in the first 15 chapters.
 - a. Key themes, Acts 1-15.
 - b. Themes Reoccur over and over again in Acts 16-28.
 - c. Will give shortest amount time to Acts 21-28.
- B. Luke Began With His Own Introduction to the Book.
- I. THE RECIPIENT OF THIS HISTORICAL MISSIONARY NARRATIVE, THEOPHILUS, v. 1-3.
- A. Who Was Theophilus? The Varyied Opinions. (Ray Steadman's Story)
1. A literary invention. No such man. Represented Public at large.
 2. Theophilus means literally, "dear man of God" or "man loved by God". He represented Christians in general.
 3. A pseudo name to cover up the identity of an important Roman official.
 - a. Luke 1:3 reads, "most excellent Theophilus". The New English Bible translated the phrase "your excellency".
 - b. This supports the above view.
 4. The ~~conclusion~~ = He was ~~probably~~ an important Roman official or represented an important Roman family.
 - a. The fact two books the size of Luke and Acts written to the one man supports this conclusion.
 - b. His conversion (was he already a Christian? See Luke 1:4) or more sympathetic view of Christianity would help check the rising tides of persecution beginning in the Empire.
 - c. Thus Luke's apologetical style, Luke 1:1-4, A. 1:1-3. Luke writes as an apologetical missionary historian.
 - d. Further support is seen in that the writer goes out of his way to show Christians are not a political threat to Rome.
not source of - stimulus
 - e. Furthermore, the Romans are always presented in the best light.

- 1) The Jews were responsible for Christ's death, not the Romans. *not being anti-Semitic*
- 2) The Jews are responsible for persecuting the Church, not the Romans.
- 3) All Roman officials, governors, clerks, soldiers, etc. shown in best light.
- 4) Luke writes as an apologetical-missionary historian.

f. The Book reveals Luke wanted to convince Theophilus of certain basic truths about the LJC.

- 1) That He is the Son of God (Acts 9:20).
 - 2) That He died for the sin of all men.
 - 3) That He rose from the dead.
 - 4) That He ascended to glory - seated at God's right hand.
 - 5) That He is operative in the world through His H.S. & His Church.
 - 6) That He is coming again to judge all men and rule on earth.
 - 7) Thus Luke writes as an apologetical-missionary historian.
- basically the gospel*

B. How Much Did Theophilus Already Know About Christianity?

1. It is very possible he was already a believer, Luke 1:1-4.
2. If not, he was already instructed to some degree about the facts of the Faith, Luke 1:4.

II. THE RESURRECTION AND ^{PRE}~~POST~~ ASCENSION MINISTRY OF OUR LORD, v. 3, 4.

- A. He Was Alive. We Will Look At The Place of the Resurrection When We Come To Chapter Two, v. 2.
- B. He Presented Convincing Proofs of His Resurrection, v. 3.
- C. He Continued With Them For At Least 40 Days, v. 3.
- D. The Essence of His Message During Those Days Was "the Kingdom of God", v. 3.

III. ACTS 1:4-8 FACES US AT THE VERY BEGINNING OF THE BOOK WITH TWO CRUCIAL QUESTIONS.

- A. How Shall We Live This New Life?
- B. What Shall We Do While Living In This World? *Acts 1:4, e.a*
 1. Both are contraversial but foundational to the Christian life.
 2. Jesus deals with both of these issues in the next verses recorded by Luke, Acts 1:4-8.

LESSON FOUR, THE THREE-FOLD MINISTRY OF THE HOLY SPIRIT INITIATED AT PENTECOST;
HOW SHALL WE LIVE THIS NEW LIFE?
Introduction

A. The Lord Jesus Outlined a Three-Fold Ministry of the Holy Spirit Which Would Be Initiated At Pentecost, Acts 1:4-8.

1. The promise of the Father, v. 4.
2. The baptism with the Holy Spirit, v. 5.
3. The filling of the Holy Spirit, v. 8 with 2:4.

*B. This Three-Fold Work of the Spirit is Foundational to All Other Aspects Of the Spirit's Ministry in and Through Our Lives.

- everything else is rooted under spirit*
1. The guiding ministry of the Spirit is dependent on the promise of the Father.
 2. The gifting ministry of the Spirit arises out of His baptism.
 3. The life or walk in the Spirit has its source in all three.
 - a. The promise of the Father brings the Spirit to dwell within us.
 - b. The baptism with the Spirit joins us to Christ's Body.
 - c. The filling with the Spirit as an action in the Acts seems blended with the Spirit-filled life, a state, in the Epistles.

C. Therefore the Very Essence of the Christian Life and Mission Is Tied In With an Entering into by Faith of the Three-Fold Ministry of the Spirit Initiated at Pentecost.

*I. PENTECOST IS THE FULFILLMENT OF THE PROMISE OF THE FATHER, v. 4.

A. The Promise of the Father Was Given in at Least Three Major Old Testament Prophecies.

- Joel 2 - Eze 36!*
1. Jeremiah 31:31-34; the key elements are:
 - a. Prophecy-Future Time, v. 31a. *"Behold, days are coming..."*
 - b. Involve New Covenant, v. 31b. *"I will make a new cov. w/ nation of Israel & Judah"*
 - c. Contrast to Old Covenant, v. 32a. *stark contrast*
 - d. The most vivid contrast is in the relationship which will be established between God and His people, v. 33-34.

- 1) Old-Laws external-stone (Ex. 20).
New-Laws internal-heart, v. 33a.
"I will put my spirit w/i you"
 - 2) Old-Relationship depended on Israel (Ex. 19:5).
New-Relationship depends more on God's sovereign activity.
"I Will" v. 31, 33-34. *(7 I will)*
 - 3) Old-National Israel had to be continually converted-new all within
Spiritual Israel already converted, v. 34a.
 - a) Distinction-National-Spiritual Israel, Rom. 9-11; Gal. 4 & 6:16.
literally fulfilled
 - 4) Old-never complete deliverance from sin.
New = complete deliverance, v. 34b.
2. Ezekiel 36:24-28 carries the promise further. The new elements beyond those found in Jeremiah 31 are:
- a. Blending promises of national and spiritual Israel, v. 24 & 28.
 - 1) Fulfilled-national Israel-own land & converted, R. 9-11.
 - b. V. 25 repeats the cleansing promise of Jeremiah 31:34b.
 - c. V. 26 ~~is~~ the repetition of God's promise in Jeremiah 31:33a about God Himself writing His laws on our hearts with two additions:
 - 1) The very motivating center of man's being will be radically changed. The center of the converted man's personality will be spiritual, not carnal. He will experience a new birth, a spiritual rebirth, v. 26a.
- God rid hardened heart
 - 2) Resistance to God and ignorance of God removed. Converted are responsive, v. 26 & 27.
- you will do it
 - d. The source of all these and the following changes in man is revealed, it is God's own Spirit abiding within who will bring all this about, v. 27.
I will put my spirit w/i you
 - 1) God Himself abiding by His Spirit within the human heart or life will "cause" us to walk in God's footsteps and obey His Word and will for our lives, v. 27a.
 - 2) Very essence Christian Life-New Covenant in Spirit, II Cor. 3.5-8, 17-18
3. Joel 2:28-32.
- a. Quoted Peter Pentecost, A. 2:16-21.
 - b. New elements three:
 - 1) Promise to Israel applied "all mankind", v. 28a.
 - 2) Context = mission, v. 28b & 32.
salvation emphasis

3) Blessings New Covenant continue till 2nd coming LJC, v. 31.

c. This life in and experience of H.S. = essence of Christian life.

B. The Promise of the Father Became the Promise of the Son, John 7:37-39, John 14-16. We will return to these verses later on in our study.

C. Peter Declared These Promises Were Fulfilled on the Day of Pentecost, Acts 2:33 and 37-39. *talks about comfort -> fountain of life / Holy Spirit in dwelt. once Jesus is glorified*

D. Thus No One Was "Saved" in the New Testament Sense Prior to Pentecost. *[Acts 2:33-39] receive the gift of the Holy Spirit and that promise is for you & your children, all who are far off.*

1. N.T. salvation-only through indwelling LJC, II Cor. 13:5, Col. 1:27. *applicable ones Pentecost was really complete.*

2. Christ indwells us only through H.S.; Gal. 4:6, Rom. 8:1-16 & 31-39.

3. H.S. not come until Pentecost, J. 14:17-18, J. 7:37f.

a. Prior to Pentecost men were only saved in anticipation of Pentecost, for Pentecost made "effective" the redemptive work of Christ, John 3:5-7; 14:17-18, Rom. 8:9-11.

b. It was in anticipation of Pentecost that Jesus did what He did and said what He said in John 20:21-23 *1) Peace 2) GO 3) RECEIVE HS. 4) FORGIVE SINS ANTICIPATION*

1) Clear in light of John 7:37-39. *PENTECOST FULFILLED 1) PEACE 2) STAY 3) BAPTISM 4) etc*

2) H.S. could not come--LJC glorified, v. 39. *IN 7*

3) Proof LJC glorified--descending H.S., A. 2:33.

E. Pentecost Was the Inauguration or the Beginning of the New Age, the "New Covenant" in the Spirit, II Cor. 3, Heb. 7:22-10:39. *OLD TEST. PASSAGES FULFILLED IN CHURCH (NOT EXCLUSIVELY)*

1. Beginning with Pentecost, the new spiritual dynamic which would create the Church was born.

2. Pentecost brought to the Church the source of its supernatural life, the indwelling Spirit. *GAL 2:20*

F. The Secret of the New Covenant Christian Life is Thus The Same Secret Presented by Paul, "It is No Longer I Who Live, But Christ Lives In Me", Gal. 2:20.

1. Christ lives in us only in the person of the H.S., Gal. 4:6 & Rom. 8:9.

2. Thus Pentecost leads to the spiritual life that is distinctly "Christian", God the Son living His life in us through His Holy Spirit.

3. The ministry we have entered into is the "New Covenant Ministry".

G. In Summary, Pentecost Was the Inauguration of the New Age, The New Covenant in the Spirit.

II. PENTECOST PROVIDES THE CHURCH WITH THE BAPTISM WITH THE HOLY SPIRIT.

A. One of the Most Controversial Issues Within Modern Christendom.

1. One entire branch of Christendom, the Third Force in Christendom (The Pentecostal Movement) is built on a particular interpretation of the baptism with the Spirit.
2. In recent times, an entire movement within Christendom has cut across all three forces of Christendom with emphasis on a particular interpretation of the baptism with the Holy Spirit, the so called Charismatic Movement.
~~ROMAN CATHOLIC~~ ~~PROTESTANTISM~~ ~~PENTECOSTAL~~
 - (a. Not a "Fourth Force" for it does not create new denominations.)
 - b. Seeks to leave believers within their own denominations.
3. While the emphasis of the Charismatic Movement on the Spirit's baptism is essentially the same as that of the Pentecostal Movement, it is usually just as critical of Pentecostalism as it is of Historic Protestantism and Catholicism.

B. In spite of This Controversy, the Scriptures Are Very Clear in Their Teaching About the Baptism With the Holy Spirit.

C. Remember What I Stated at the Beginning of This Course. "I am Committed To Discover What the Scriptures Themselves Say, Not What Men Say They Say."

1. Adjust one's experience to fit the Word, not visa versa.
 - a. The Scriptures are clear in their teaching about the baptism with, in or by the Holy Spirit. The word can be translated with, in or by in English.
 - b. In both the Pentecostal denominations and the Charismatic Movement, a specific (subjective experience) with God's Spirit has been reinterpreted as the biblical baptism with the Spirit and made the norm, (binding on all believers.)
 - c. This is the point of weakness. The Achilles' heel of both movements.
 - d. I am not saying the Pentecostal or so called Charismatic experience is totally unscriptural. Some may experience a filling with the Holy Spirit which they misinterpret as the Spirit's baptism.
 - e. What is unscriptural is at least 3 things:
 - 1) Calling their experience biblical baptism H.S.
 - 2) Making their experience the norm for all believers.

- 3) The dividing of all Christians into two groups on the basis of their experience of or lack of the experience of this baptism, i.e., the "true" spiritual Christians have this experience. The rest who do not are not "fully" spiritual as yet.
- D. The Expression Was First Used by John the Baptist, Matt. 3:11; Mark 1:8; Luke 3:16; John 1:29-34. *[only used 7 times in Scripture - 4x in gospels]*
1. In John, the Baptist speaks of:
 - a. Removal of Sin, v. 29.
 - b. Bestowing H.S., v. 33.
 2. Thus there are two gifts of the Savior to every true Christian:
 - a. A Removal, Titus 3:5a; Ezekiel 36:25-26b.
 - b. A Bestowal, Titus 3:5b-6; Ezekiel 36:26a-27.
 3. The baptism with the Holy Spirit and the removal of sin are the two essential works of Christ in every Christian life.
 - a. One is not a Christian until he experiences removal of sins.
 - b. One is not a Christian until he experiences the Baptism with H.S.
 - c. The two = essential parts of the one salvation experience.
- E. The Apostle Peter Confirms the Baptist's Two-Fold Description of Jesus' Ministry in His Sermon in Acts 2 and in a Later Incident in Acts 11.
1. Acts 2:38-39.
 - a. Removal of sin, v. 38a.
 - b. Gift (Baptism) of H.S., v. 38b-39.
 2. Acts 11:1-18.
 - a. Removal, v. 18 & A. 10:43-44.
 - b. Gift or Baptism, v. 15-17.
 3. The requirements for this two-fold blessing (forgiveness of our sins and the gift or baptism of the Holy Spirit) are clearly set forth by Peter in the Acts 2:38-39 passage.
 - a. Repentance, v. 38a (A. 11:18).
 - b. Trust in and identify with LJC symbolized by water Baptism, v. 38b.

4. 3,000 out of the multitude responded to Peter's message, v. 41.
 - a. 3,000 received forgiveness--gift or Baptism H.S.
 - b. Joined to 120 just came into same experience.
5. What was the difference between the experience of the 120 with the Holy Spirit and the experience of the 3,000? -
 - a. 120 Baptized H.S., visible signs present.
 - b. 3,000 Baptized, no visible signs present. *(recorded)*
 - 1) Peter never told them to expect such signs.
 - 2) Peter did not point to the experience of the 120 as norm.
 - 3) Peter promised them if they would fulfill the two conditions they would experience both the forgiveness of their sins and the gift of the Holy Spirit, v. 38.
 - 4) They obeyed his words and entered into this two-fold experience, v. 41.
6. [The experience of the 3,000 is the norm for all the Church age, not the unique experience of the 120. *so says Murphy*]
7. Church history supports this affirmation. Down through the centuries, most of God's people have experienced the baptism with the Holy Spirit as typified by the 3,000 not the 120.
8. This is in full accordance with all Scripture.
 - a. Nowhere are we taught to seek or pray for Baptism. H.S.
 - b. It is assumed that every true believer has already experienced baptism. H.S.
- F. All This Was Prior Affirmed by the Lord Jesus Himself in John 7:37-39.
- G. The Testimony of the Epistles, I Cor. 12:13. *1:5*
 1. This is the only passage in Scripture which attempts to thoroughly explain the significance of the baptism with the Spirit, though other verses refer to it without using the expression, baptism with the Spirit, i.e., Gal. 3:27; Rom. 6:3-7. *[7th time B & P.S. by name mentioned]*
 2. This verse tells us at least six things about this baptism.
 - a. All genuine believers are baptized by H.S.*
 - b. Baptism H.S. is for "All Of Us", not a special few.*

- c. This baptism is either the same as drinking of the Spirit or leads to the drinking of the Spirit, reechoing our Lord's promise in John 7:37-39.
- d. It is "with the same Spirit" He baptizes all.
- e. It is into (eis) the same Body He joins us.
 - 1) The real essence of Baptism = joined to LJC.
 - 2) It is an incorporating experience which leads to participation in the fullness of Christ, John 7:37-39, of the Spirit of Christ, Gal. 4:6; Rom. 6:3.
 - 3) Entire emphasis of I Cor. 12 = unity within diversity.
 - a) Paul counteract splintering spirit.
 - b) Therefore the idea of a special baptism in the Spirit which some enjoy and others fail to attain is repugnant to the whole argument of Paul in this chapter.
- f. It is with one Spirit that we are baptized into one body, not into one Spirit.
 - 1) "By one Spirit" = unfortunate translation.
 - 2) We have the same construction as occurs in every one of the other six passages where the phrase "baptized with the Holy Spirit" occurs in the New Testament, Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33; Acts 1:5; Acts 11:16.
 - 3) It is translated by the word "with" in the other references and should be so rendered here.
 - 4) Jesus is ο βαπτίζων (ho baptizon). He baptizes with the Holy Spirit. (John 1:33 ο αἰψω; 1:29).
 - a) Holy Spirit is not the baptizer.
 - b) The Lord Jesus Christ = the Baptizer.
 - c) Holy Spirit = The element in which the baptism takes place.
 - d) Leads to once and for all drinking of the H.S. (J. 7:37-39 , repeated drinking).

H. ^{One} ~~Two~~ Great Quotes That Set This Issue in Biblical Perspective.

- 1. John ^{f.} ~~Stott~~ writes,

The gift or baptism of the Spirit, one of the distinctive blessings of the New Covenant, is a universal blessing for members of the Covenant because it is an initial blessing. It is part and parcel

of belonging to the new age....further, baptism with water is the sign and seal of baptism with the Spirit, as much as it is of the forgiveness of sins. Water baptism is the initiatory Christian rite because the Spirit's baptism is the initiatory Christian experience, (Stott, 1970; 28).

2. Roland Allen states that the Spirit's activity will lead to missionary activity.

Left in Water Baptism Filling
If the Holy Spirit is given, a missionary Spirit is given . . . it is impossible for men to be in communion with Christ, it is impossible for Christ to dwell in their hearts by faith, and they not to have the Spirit which is the Spirit of the incarnation. There dwells in them the Spirit who led the Son of God to give up the very glory of Heaven in order to bring back the world to the Father in Himself. If Christ dwells in men, that Spirit dwells in them. If that Spirit is not in them, then Christ is not in them. There is no escape from this dilemma (Allen, 1964; 38-39).

III. PENTECOST LEADS THE CHURCH INTO THE FILLING OF THE HOLY SPIRIT 1v. 8 & 2:4.

A. To Understand the Filling of the Holy Spirit It Is Helpful to See It In Contrast With the Baptism With the Spirit.

- the Filling & Baptism not water-related*
1. Two Experiences are inter-related, not identical.
 2. Filling arises out of Baptism with H.S.
 3. They are not identical because while the Scriptures speak of only one baptism, (Eph. 4:5), the Scriptures reveal there are repeated fillings.
 4. Word also indicates:
 - a. Person's baptized with Holy Spirit are not necessarily filled with H.S. 1 Cor. 12:13 and 3:1-4.
 - b. *can be baptized & not Filled*
One cannot be filled unless first baptized. H.S.

B. There is Only One Baptism With the Holy Spirit.

1. As we have already discovered, of the 7 references to the baptism with the Holy Spirit, 4 are found on the lips of John the Baptist referring to the ministry of Christ, Matt. 3:11; Mark 1:8; Luke 3:16; John 1:33.
2. Fifth = A. 1:5.
3. Sixth = A. 11:16.
 - a. Peter quotes A. 1:5.
 - b. Peter takes promise of Jewish Pentecost and applies it to the Gentile Pentecost.
 - c. Peter was saying at least three things:

- 1) The experience of the 120 Jews on the Day of Pentecost and the group of Gentiles gathered in the house of Cornelius many months later was identical, v. 15 & 17.
- 2) Gift of the H.S. is the same as Baptism with H.S., v. 16-17. Gal. 3:1-5.
- 3) Both groups received the gift (Baptism) H.S. at the initial moment of their conversion to LJC, v. 15-18.
4. The last direct reference is I Cor. 12:13.
 - a. Two main verbs = "aorists" "were baptized", "were-drink".
[i.e. aorist and - aorist if other verb]
 - b. Aorist Greek = Once and for all completed action, usually.
5. It is for this reason we are never commanded in the Scriptures to be baptized with the Spirit.
6. In contrast, however, we are commanded to be filled with the Spirit, Eph. 5:18.
- C. There Will Be Many Fillings With the Holy Spirit. We Will See This Both Doctrinally and Historically.
 1. The Doctrinal perspective is found in Eph. 5:18.
 - a. Two main verbs = Imperatives (commands).
 - b. "Be filled" = Plural
 - c. "Be Filled" = Imperative in Present Tense
 - 1) Tense in Greek does not refer to time but to continued or completed action.
 - 2) Imperative Aorist = Singular, completed action., usually.
 - 3) Imperative Present = Continuous action., usually.
 - d. The Apostle is saying, "Continue to be filled with the Spirit.
One filling is not enough (Don't just look back to a moment when you were filled with the Spirit, be filled, again, continuously)."
 - e. In contrast, when it comes to the baptism an aorist is used. It provides us with a point in time to which we can look back.
 2. The historical perspective is found in the experiences of the Apostle Peter with the Holy Spirit.
 - a. In fulfillment of Jesus' promise in Acts 1:5, Peter is baptized with the Holy Spirit on the Day of Pentecost. This baptism is never repeated.

- b. Led to the first of his many fillings, A. 2:4.
- c. Commenting on this point, one author has written:

The filling with the Holy Spirit results from the baptism with the Holy Spirit, not vice versa. This helps explain why new Christians are often so aggressive in giving testimony to their faith. The immediate effect of receiving the gift of the Holy Spirit (the baptism) is a sudden awareness of a new dimension of life which has never been experienced before.

This new dimension of living d demands expression in the believer's life. This is the initial filling that results from the baptism. All of us know from sad experience, this filling can be lost and needs to be recovered in a new filling of the Holy Spirit. (Murphy, 1975; 332).

- d. This filling led Peter to proclaim the Gospel, A. 2:14-40.
- e. Next we find Peter in prison for healing a lame man, A. 3:4f; 4:1-3.
 - 1) Challenged by the Sanhedrin, A. 4:7.
 - 2) Peter now facing new challenge, new crises.
 - 3) Former filling not sufficient; he was filled again, v. 8. *check out matt. 10:19-20*
 - 4) Effect on the Sanhedrin was electrifying, v. 13. *"filled w/ the Holy Spirit,"*
- f. It isn't long before Peter and John are back with the Body, v. 23f.
 - 1) Report their experience, v. 23.
 - 2) All go to prayer, v. 24.
 - 3) Someone in the group was so impressed with the depth of the prayers he jots them down, v. 24b-30.
 - 4) Room shakes, v. 31a.
 - 5) "Mysterious Presence" All felt before fills, v. 31.
 - 6) "All were filled with the H.S." Peter along with the rest, v. 31b
 - 7) Immediate effect = proclamation of Gospel, v. 31c. *- began to speak the w. of God*
 - 8) 3rd filling for Peter; 2nd for Body. *check at greek [recorded]*
- g. It should be clear from Peter's repeated fillings, while there is only one baptism, there are many fillings with the Spirit.

- D. The Phrase "Filled With the Spirit" or Its Equivalent Occurs 15 Times in Acts.

- E. These Fillings With the Spirit Were Experienced Both by Individuals and By Groups of Believers.
1. Groups = Four occasions.
 2. Individuals = Eleven references.
- F. In All of These References to the Spirit's Filling, Authority and Boldness and Power for the Proclamation of the Gospel is in View. Amen!
1. In twelve of the fifteen occasions, proclamation of the Gospel is mentioned as the immediate result of the Spirit's filling. (?)
 2. In the other three, proclamation is implied.
 3. In Acts, the key word for the purpose of filling by H.S. = Proclamation.
context of service
not A SUMMARY OF WHAT WE HAVE SEEN
in epistle - context of life style
- A. The Three Words That Best Describe the Work of the Holy Spirit Which Began on Pentecost are Inauguration, Incorporation and Proclamation.
- B. Pentecost Was the (1) Inauguration of the New Age or the New Covenant in the Spirit.
- C. That Age is Characterized by the Mysterious Work of the Lord Jesus By Which He Baptizes Believers with the Holy Spirit, (2) Incorporating Them Into His Spiritual Body.
- D. This Baptism With the Holy Spirit Leads to the filling of the Holy Spirit.
1. The filling enables the child of God to both live a Christian life and engage in Christian witness. *(Epistle)* *(Acts)*
 2. The main thrust of this filling in Acts has (3) Proclamation in view. ===
- E. This Three-Fold Work of the Holy Spirit Forms the Spiritual Dynamic That Leads to Effective Mission.
1. The Holy Spirit is, to use Roland Allen's words, a "Missionary Spirit". As the age of the Spirit this is necessarily the age of mission for the Holy Spirit is the Spirit of mission.
 2. One of the best treatments of this whole subject is Harry R. Boer's "Pentecost and Missions". (Boer, 1961).

LESSON FIVE, THE MINISTRY AND MISSION OF THE CHURCH;
WHAT SHALL WE DO WHILE LIVING IN THIS WORLD?

Introduction

- A. Area of tension and confusion.
 - B. Overview of Church's Broad Ministry.
 - C. Focus on Church's Singular Mission.
- I. THE THREE DIMENSIONS OF THE CHURCH'S MINISTRY
- A. The Inward Dimension.
 - 1. Ephesians 4:12-16; Colossians 1:27-29 and Romans 8:28 29.
 - a. In Ephesians 4, Paul speaks of God's purposes for the Church as growth into Christ, unity in Christ, knowledge of Christ and conformity to Christ.
 - b. Col. 1:28. = present each man "complete in Christ".
 - c. Rom. 8:28-29. = conformity to "the image of Christ".
 - 2. God's ultimate purpose for His Church is to transform it to the image of Christ, to bring it to full conformity to His Son. In light of this dimension of life, the Church must minister to itself to see this purpose realized.
 - 3. The Church ministers to itself as the Holy Community (Eph. 5:25-27; I Peter 1:15-16), the New Humanity (I Peter 2:9; II Cor. 5:17; Eph. 2:15; Gal. 6:15), the People of God (I Peter 2:9-10) and, to use John Stott's terminology "the Community of the Redeemed" (Stott; 1966).
 - B. The Upward Dimension.
 - 1. God seeks the worship of His people. The Lord Jesus said, "The true worshippers shall worship the Father in spirit and truth; for such people the Father seeks to be His worshippers" (John 4:23).
 - 2. Worship is directed heavenward. It represents the upward look of the Church. The Church ministers to God through worship, praise and prayer (Acts 13:2; Heb. 12:28; Heb. 13:15; Eph. 5:19).
 - 3. Worshipping Community.
 - C. The Outward Dimension Is Three-Fold.
 - 1. The Church has a general responsibility to the physical creation.
 - a. Spelled out by God at creation, Gen. 1:28-31 & 2:15.
 - b. The welfare of man and the welfare of the physical creation are forever intimately related. One of the first consequences of man's fall was a corresponding response in the physical creation (Gen. 3:15-19; 6, 9).

- c. In O.T. calamities befell physical creation tied in with man's spiritual condition.
 - d. In N.T. the cosmological effects of sin and redemption are revealed in Romans 8:18-23.
 - 1) This is the greatest cosmological passage of the N.T.
 - 2) Book of Revelation carries theme to its climax in new heaven and new earth.
 - e. Church's responsibility in this area represents her Ecological Mandate.
 - f. Not Exclusively to the Church but all mankind.
2. Church has particular responsibility to mankind, the Center of God's physical creation.
- a. Example of Jesus; A. 10:38; L. 4:18; Matt. 9:35-38.
 - b. Rest of N.T. strong message on this point; Matt. 10:7-8; Gal. 2:10; Heb. 13:3; James 1:27; 2:15-16.
 - c. Church's responsibility in this area represents her Social Mandate.
 - d. Once again, this mandate does not pertain exclusively to the Church. It has been given to mankind in general. All men are responsible for the welfare of their fellow man (Gen. 4:8-9; 6:11-13; 9:6).
3. The Church has a special responsibility for the spiritual and eternal needs of men.
- a. The uniqueness of man's creation is spelled out in Gen. 1:26-27 and 2:7. He is created in the image of God and marred as he is through sin, man still bears the divine image (Gen. 9:6; James 3:9). He therefore possesses a life or existence that is destined to survive death.
 - b. Jesus saw men not just as souls enveloped in bodies subject to all the physical and psychological dimensions of life. He saw them essentially as spirits possessing both souls and bodies, destined for eternity. His greatest concern was in the area of the spiritual and eternal dimensions of men's lives. He proved this by cutting short His earthly ministry to die for man's spiritual and eternal needs.
 - c. The Church's responsibility in this area represents her Redemptive Mandate.
 - d. It is the work of the Church as the Redeeming Community (Stott).
 - e. Contrast ecological and social-Church alone.

II. THE SINGULAR DIMENSION OF THE CHURCH'S MISSION

- the church has 1 mission*
- A. The Church Has A Broad Three-Fold Ministry to Perform But Only One Mission. By Definition, Mission Refers to the Outward, Not the Inward or Upward Dimension of Her Ministry.

1. While the ecological and social mandates were given to mankind in general, the redemptive mandate was given exclusively to the Church. This mandate represents her mission.
2. Knowing that the completion of the redemptive Mandate is the only way the other two can be fulfilled, Jesus repeated His redemptive mandate over and over again both prior to and after His passion. So distinct is this from the others, we call it the Great Commission.

B. The Church's Singular Mission is the Great Commission (Matt. 28:18-20).

1. The Great Commission is encompassed by two great promises. The first is the promise of His authority (v. 18a).
Jesus is Lord!
 - a. Faith Promise -- Promised by Father (Like John 20:22= Faith Promise)
 - b. LJC Believed Father. We Do Same.
2. Next is the promise of His presence (v. 20a).
we're guaranteed success
 - a. This too was a faith promise. Jesus was not yet glorified. Therefore, He was still limited to the time and space dimension. He could not yet send the H.S. to indwell all God's children (John 7:37-39) (Acts 2:33). This too had been promised by the Father.
hadn't always been omnipresent
 - b. LJC Believed Father. We Do Same.

C. The Four Action Words of the Great Commission, Matt. 28:18-20.

1. They are "go", "make disciples", "baptizing", and "teaching".
not complete presentation of Great Commission
 - a. Three = participles. One imperative.
 - b. Participles are not main verbs. They support action of main verb.
2. One is a circumstantial participle; "going". Jesus is saying "in your going", or "as you go", or "while you are going".
 - a. Going is not commanded. It is taken for granted.
implicit command though
 - b. H.S. = Missionary Spirit.
3. Two are modal participles; "baptizing" and "teaching".
 - a. Modal principles represent the manner in which the action of the main verb is carried out.
 - b. Jesus is saying, "This is how you will carry out the ministry I have called you to accomplish. You will do it through baptizing and you will do it through teaching."
mission
4. Only one of the four verbs is an imperative. It is the command, "make disciples".
that is the real command
 - a. word is OK.
word is OK. Technical term.
 - b. 260 times in N.T.

used only - Acts

c. Gospels and Acts Never Epistles.

- epistles the w.d. "believers" or "saints"

d. Disciples or disciple-making are elementary terms. Vine says, "A disciple is a learner in contrast to a teacher . . . a pupil or an adherent", (Vine, 1953; 316).

e. Consequently, a disciple is a true follower of the Lord. He is a true Christian, not necessarily a perfected Christian. He is a believer in process of spiritual growth and maturity.

D. The Great Commission presents the Church With a 3PI Mission.

✓

1. It is a presence mission. Jesus mentions the Church's "going".

a. Out to world. Establish presence.

b. Not behind church walls.

church isn't to isolate self - we are to reach out

2. It is a proclamation mission - "preach the Gospel", Mark 16:15.

a. Presence must lead to proclamation.

3. It is a persuasion mission. Jesus said that we are to teach men to "observe all that I have commanded you".

a. Personal commitment.

4. It is an incorporating mission. Jesus said discipling involves "baptizing them in the name of the Father and the Son and the Holy Spirit".

a. Through baptism, men break ties with the past and pledge allegiance to LJC.

b. Also through baptism, they are incorporated into local churches.

E. The Great Commission is Like a Four-Story Building. (See v-4a.)

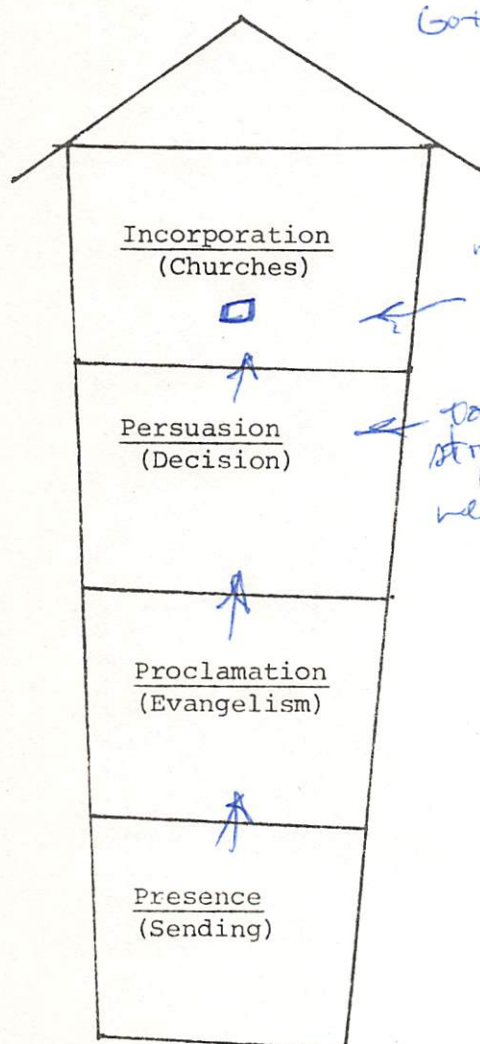
F. The Magnitude of the Mission; "all the nations".

E. The Redemptive Commission is Like a Four-Story Building.
It Represents a 3PI Mission, Matt. 28:18-20.

1. Presence
2. Proclamation
3. Persuasion
4. Incorporation
5. The formula that expresses this 3PI mission is:

$$G + B + T = \overset{MD = M.O.C.}{M. O. C.}$$

Got Bapt. = teach = making Disciples = mission of Church



THE 3PI MISSION OF THE CHURCH

MEASURE SUCCESS BY NUMBER

WHO BECOME DISCIPLES

MEASURE SUCCESS BY NUMBER

WHO MAKE PROFESSIONS OF FAITH

MEASURE SUCCESS BY NUMBER

WHO HEAR THE GOSPEL

MEASURE SUCCESS BY NUMBER

WHO ARE HELPED

LESSON SIX, THE RATIONALE OF THE GREAT COMMISSION: THE LOSTNESS OF MAN

Acts 26:15-18

Introduction

- only are exam test!*
eg. man is lost apart from God
Tor F
- to people are not lost until told - why tell them?*
- A. The Theme of Acts is the Great Commission, A. 1:4-8.
 1. The Church is the "Community of the Redeemed", John Stott says.
 2. But it is also the "Redeeming Community", he continues.
 - B. The Scriptures Force Us to Go One Step Further. The Church is The Exclusive Redeeming Community. By this I mean:
 1. Christ is the only Savior.
 2. Only those who know God through His Son are fully capable of bringing God to man and man to God.
 3. Since we are going to lost men with the only message that can remedy their situation, it is eternally essential to men that the Church fulfill its redemptive mission.
 - C. Point of Bitter and Long Standing Theological Controversy.
 1. Universalism; since God loves all men, all men will be saved regardless of their personal beliefs and/or conduct.
 2. Neo-Universalism; men are saved only through Christ but they can find Him within their own religions.
 - D. The Crucial Question is What Do the Scriptures Say About This Issue?
 1. A high view of Scripture obligates us to accept its view of man's spiritual condition.
 2. One of the most explicit statements in Scripture concerning man's spiritual condition is found in Acts 26:15-18.
- I. THE DESPERATE NEED, v. 18.
- A. Men Are Spiritually Blind, Their Eyes Must Be Opened, v. 18a; I Cor. 2:14, II Cor. 4:3-4, Eph. 4:17-18.
 - B. Men Dwell in the Realm of Spiritual Darkness. They Must Be Brought Into The Realm of Spiritual Light, v. 18b, John 3:19; 8:12, Rom. 1:21-23, Eph. 4:17-18, Col. 1:12-13.
 - C. Men Are Bound By Satan. They Must Be Set Free, v. 18c, John 12:31; 14:30; 16:11, I Cor. 10:20-21, Eph. 2:1-3; 6:10-13, I John 5:19.
 - D. Men Do Not Know God. They Must Be Brought Into His Kingdom, Under His Lordship, v. 18d, Gal. 4:8-9a, Eph. 2:11-13; 4:17-20, Col. 1:12-14.
- II. THE BASIC CAUSE, SINS, v. 18c.

- A. Sins Are Caused By Sin, Rom. 5:12,19.
- B. Men Are Judged For Their Sins, Not Sin, Rom. 5:12-13; Ecc. 7:20; Rom. 3:9-23.
- C. Sin Which Leads to Sins Leads to the Judgment of God, Matt. 1:21; Rom. 1:18-23 & 32; 2:1-11 & 16; 5:6-11; 6:23.

III. THE DIVINE PROVISION, v. 18f. IT IS THREEFOLD.

- A. Forgiveness of All Man's Sins Through the Love and Mercy of God and the Redemptive Work of His Son, John 3:16; Acts 2:38; 3:19; 5:31; 10:43; 13:38-39; Rom. 4:6; II Cor. 5:21; I Pet. 2:24-25.
- B. The Divine Inheritance, v. 18f and Acts 20:28.
 - 1. Believers become heirs of God and joint heirs with Christ, Rom. 8:16-17; I Cor. 3:21-23; Eph. 1:10-14.
 - 2. God Himself is the believer's inheritance, Psalm 16:5-11.

C. Santification

IV. THE ONLY SAVIOR, v. 18.

A. Faith IN ME

- 1. The exclusiveness of the Lord Jesus Christ; He is the only Savior, M. 1:21; John 14:6; Acts 2:38; 4:12.
- 2. The Apostolic Church taught that there is no salvation apart from God's grace manifested in His divine Son, our Savior, Acts 4:12. (See Hillis: Is There Only One Way? 1974).

B. FAITH In Me

- 1. "Justification by faith", one of the bedrock foundational principles of soteriology "rediscovered" by the 16th century reformers.
- 2. The Apostle Paul is the one led by God to develop the doctrine of justification by faith, especially in his Epistles to the Romans, Galatians and Hebrews.
 - a. Romans 3-11 represents the greatest indepth development of this truth in all of Scripture.
 - b. Some of the greatest practical applications of this truth are found in Galatians and Hebrews.
- 3. The Acts, in harmony with the Gospels and the Epistles, declare salvation is exclusively through faith in Jesus Christ.

LESSON SEVEN - PREPARATION FOR PENTECOST

Acts 1:9-15

Introduction

- A. The Conclusion of Our Lord's Post-Resurrection and Pre-Ascension Ministry, v. 2-8.
1. He gave convincing proof of His resurrection from the dead, v. 3.
 2. The substance of His teaching centered around "the things concerning the Kingdom of God", v. 3.
 3. He gave them a precise mission, v. 4-8.
- B. With All of This, They Still Were Not Ready For Pentecost. *There are 4 things prerequisite*
1. Not occur till ascension had occurred. *v. 9; 10a*
 2. Not occur till promise 2nd coming was repeated. *the known to*
 3. Not occur till ^{the known to} assemble without His physical presence. *v. 12-14*
 4. Not occur till apostleship of 12 restored.
- I. HIS VISIBLE ASCENSION INTO HEAVEN, v. 9-11.
- A. The Place of Ascension in the Program of God is best Understood in Light of the Three Broad Stages of Redemptive History.
1. Since the calling of Israel out of Egypt to be God's covenant people till today, redemptive history has moved through 3 dramatic ages or stages.
- | Age I--Stage I | Age II--Stage II | Age III--Stage III |
|--------------------------------------|---|---|
| 1. The old covenant in the Law. | 1. The inter-covenantal period | 1. The new covenant in the Spirit. |
| 2. From Moses till John the Baptist. | 2. From Jesus till the Ascension. | 2. From Pentecost till the Second Coming. |
| 3. The Old Testament era | 3. The inter-testamental era. <i>climax - ascension</i> | 3. The New Testament era. |
2. The climax of Age II was the Ascension.
- B. The Relationship Between the Ascension and the Great Commission, Matt. 28:18-20.
1. The Great Commission is command, v. 19. Make disciples through 3PI Mission
 2. The command is prefaced and climaxed by two promises, v. 18, 20.
 - a. His authority.
 - b. His presence.

3. The promises are possible only because of Christ's Ascension,
John 7:37-39. *Acts. 2:33*

II. THE PROMISE OF HIS VISIBLE SECOND COMING, v. 10-11.

A. These First Eleven Verses of Acts Give the Whole Gospel Story, Touching On Many of the Basic Facts of Christ's Redemptive Work on Our Behalf.

1. Christ's teachings and actions both prior to and after His death and resurrection, all focusing on the Kingdom of God, v. 1-3. Acts opens (A. 1:3) and closes with the same theme (A. 28:30). *there cont. all thru Acts*
 - a. The Kingdom of God in its broadest sense as the rule of God is the main theme of Scripture.
 - b. There are 3 main aspects of the Kingdom we must keep in mind.
 - 1) Realized eschatology = Kingdom came in person of LJC.
 - 2) Eschatology in process of realization = Kingdom comes-Church.
 - 3) Eschatology proper = Kingdom yet to come = Apocalyptic Kingdom.
2. Christ's sufferings climaxed in His substitutionary, vicarious death on the cross, v. 3.
3. His resurrection from the dead, demonstrated "by many convincing proofs", v. 3.
4. His ascension making possible the continuance of the spread of His Kingdom, v. 4.
5. His glorious second coming, bringing to consummation His purpose for man's redemption in the glorious, apocalyptic, eternal Kingdom of God, v. 10-11. *unveiling*
 - a. 2nd coming is vital part of God's plan.
 - b. Gospel without 2nd coming = incomplete.
 - c. Alone brings to fulfillment redemptive work of LJC.

B. The Importance Given to the Second Coming by the Old Testament Writers.

1. The coming of Messiah was universally seen in the Old Testament in the context of His Second Coming, not His first.
2. The Jews completely missed the Old Testament picture of the suffering Messiah due to their obsession with the coming of the Kingly Messiah who was to establish the universal Kingdom of God upon earth with Jerusalem as His capital.

C. The Significant Place Given to the Lord's Second Coming by the LJC Himself And the Authors of the Four Gospels.

1. Matthew 2-3; 7:21-23; 8:11-12; 10:1-23; 13; 16:26-27; 17; 19:28; 21-22; 23:37-39; 24-25 & 26:64.
2. Mark 4; 8:38; 9:1-13; 11; 12:1-11; 13; 14:62.
3. Luke 1-3; 9:26-36; 12; 13:34-35; 17:20-37; 22:18 & 69.
4. John 5:28-29; 6:37-40,44,54; 12:12-15; 14:3; 18-20,28; 16:16; 17; 21:22-23.

D. The Second Coming Was Always Central in the Teachings and Lifestyle of the Early Church. It Was Their "Blessed Hope".

1. Acts 1:10-11; 3:18-24; 15:14-19.
2. Romans 8:18-23; 11:25-27; 13:11-14.
3. I Corinthians 1:7-8; 3:13-15; 4:4-5; 11:26; 13:10-13; 15; 16:22.
4. Ephesians 1:10; 2:5-7; 5.
5. Philippians 1:6,10; 2:16; 3:20-21.
6. Colossians 3:1-4,24.
7. I Thessalonians 1:10; 2:19; 3:13; 4-5.
8. II Thessalonians 1-2.
9. I Timothy 6:13-15.
10. II Timothy 1:12; 4:1-8.
11. Titus 2:11-14.
12. Hebrews 9:28; 10:25,37.
13. James 5:7-9.
14. I Peter 1:7,13; 2:12; 4:13; 5:1,4.
15. II Peter 3.
16. I John 2:28-3:2.
17. Jude 14-21.
18. Revelation; the entire Book; 1:7, 22:12; 20.

E. A Key Question-Did the Early Church Expect the Immediate Return of the Lord?

1. As seen in Acts.
 - a. Acts 1:10-11. Only the fact of His return is mentioned.
 - b. Acts 3:18-21. There are at least two key elements here.

- 1) Two comings are in view, v. 18 & 20.
- 2) A period of time between the two comings is stated, v. 19-21.
- c. Acts 15:14-18. Time for the calling out of the Gentiles must occur.
2. As seen in Romans.
 - a. Romans 11:25-27. Time for the calling out of the fullness of Gentiles must occur.
 - b. Romans 13:11-14 = close, but not yet.
3. The rest of the New Testament reveals this tension between an imminent and a delayed second coming.
 - a. I Cor. 1:7-8 & 16:22.
 - b. II Thess. 2:1-8.
 - c. James 5:7-9.
 - d. Hebrews 10:25 & 37.
 - e. II Peter 3:3-4 & 8-9.
 - f. Rev. 22:12 & 20.
4. The one most prominent condition that governs the time of our Lord's return is the completion of the Great Commission, the missionary mandate, Matthew 24:14, Acts 15:14-18 = call to Gentiles, Romans 11:25-27, II Peter 3:9, 12, 15, Rev. 14:6 and 7:9.

F. A Wholesome View of the Second Coming Has a Dramatic Affect on the Believer's Personal Life and Ministry, I Cor. 1:7-8, I Thess, 1:10.

- don't need to know*
1. Alertness in our Christian lifestyle, Matt. 25:1-13.
 - a. The opposite affect results when we lose the sense of the expectancy of His coming, M. 24:48-51.
 2. Faithfulness in using the spiritual gifts He has given each of us to serve Him as our Master, Matt. 25:14-30.
 3. Selflessness leading to mercy and concern for our fellow man especially our brethren who are in need, Matt. 25:31-46.
 4. Comfort in our loneliness and sorrows, I J. 14:1-3.
 5. Willingness to lose the world's riches and glories in the expectation of sharing, of inheriting, His glory, John 17, Rom. 8:18-23, Col. 3:1-4 & 24, II Thess. 2:14, I Peter 5:1 & 4.
 6. A longing for the salvation of the national Israel, Rom. 11
 7. Purity in life and conduct, Rom. 13:1-14, I Thess. 3:11-13; 5:23, II Pet. 3:10-15, I John 3:1-2.

8. Freedom in serving the Lord and allowing others to serve Him without having to judge others or worry about how they will judge us, I Cor. 4:4-5.
9. The realization that then we will "see Him, face to face" we will then know God fully and the mysteries of His plan, I Cor. 13:10-12.
10. As my body reveals its weaknesses and severe limitations, I know when He appears "this mortal shall put on immortality" and my body will become like His, I Cor. 15 & Rom. 8:23, Phil. 3:20-21, II Thess. 1:3-10.
11. The realization that, though in spite of all our labors, longings and prayers, the Church is imperfect, sinful and weak, when He appears He will "present to Himself the Church in all her glory having no spot or wrinkle or any such thing", Eph. 5:25-27, I J. 2:28-3:2.
12. Joy and expectation to the soul winner knowing that those he has led to faith will be in the presence of the Lord at His coming, I Thess. 2:19.
13. Deliverance from the fear of death not only for us personally but for our loved ones who die before us, I Thess. 4:13-18 and 5:9-11.

III. THE PRE-PENTECOST "CHURCH" THE PREPARATION FOR THE NEW "PEOPLE OF GOD",
v. 12-15 & 2:1.

not really accurate use of word - cause there was no church before Pentecost

- A. The People of God is One of the Dominant Themes of Scripture.
1. The Kingdoms of this world are under the control of Satan. They always have been since the fall, John 12:31; 14:30; 16:11; II Cor. 4:4, Eph. 2:1-3.
 2. God's eternal purpose has been to call to Himself His Own people, freeing them from Satan's control and Kingdom, Col. 1:13, Eph. 2-3, I Pet. 2:9-10.
- B. The People of God is One of the Dominant Themes of the Old Testament.
1. The people of God begins with one individual but soon leads to a people, Gen. 12:1-3.
 - a. Promise to a sole man, v. 1.
 - b. Leads to promise of a people, v. 2.
 - c. Involves world wide mission, v. 3.
 2. The theme of the people of God continues. It is renewed to every major personage in the Old Testament, Gen. 15:1f, Ex. 3:6-7, 19:4-6.
- all through O.T.*
- C. The New Testament Opens With the Theme of the People of God, Matt. 1:21. Though Not Explicitly Stated, the New People of God, The Church Is In View.
1. Central in plan of LJC.
 - a. Matthew 16:18: Universal

- b. Matthew 18:15f; local
- 2. Dominates rest of N.T.
 - a. Acts = expansion of the People of God.
 - b. Epistles = to and about the People of God.
 - c. Revelation = glory of the People of God.
- D. The Lord Had Prepared His Disciples to be the New People of God by Forming Them Into a Pre-Pentecost Church".
 - 1. They had all the elements required except baptism with H.S.
 - 2. He did all of this to prepare them for Pentecost when they will be baptized into the Body of the LJC and form the new people of God, the Bride of Christ.
- E. The Goal of the People of God Has Always Been the Same, the Great Commission, the Discipling of the Nations.
 - 1. The centrifugal mission of the People of God in the Old Testament.
 - a. Germinal form call Abraham, Gen. 12:1-3.
 - 1) Sole man. *-centripetal - focusing in on one man*
 - 2) People. *centrifugal*
 - 3) Mission = centrifugal mission.
 - b. Repeated Mosaic covenant, Ex. 19:5-6. A centrifugal mediating role.
 - c. Rest O.T. - Psalm 67. A centrifugal view of Israel's role.
 - d. In Jonah, God's concern for the nations is illustrated.
 - e. God's plan was centrifugal. Israel as the people of God was to represent God before the nations. The nation was to be an intermediary people between God and the nations.
 - f. God's method was centripetal, Israel was to demonstrate power and glory of God -- draw nations to Herself and to God.
 - 2. The centripetal-centrifugal tension of the Old Testament is described in the chart on the next page.
 - centrifugal - move outwards*
 - centripetal - " in "*

THE OLD TESTAMENT MISSION

MANKIND

ISRAEL

JUDAH

REMNANT

SERVANT

"As My Father hath

sent Me ---"

"Centripetal and centrifugal"

- a. The centripetal stress was valid. Out of all of mankind God chose Israel, then Judah, then the remnant and then His servant, Jesus Christ.
 - b. Yet running concurrently with this centripetal thrust was the centrifugal emphasis.
 - c. Historically, Israel embraced the centripetal aspect of its calling and consistently rejected the centrifugal responsibilities involved. Led to the diaspora.
3. The centrifugal mission of the people of God in the New Testament.

THE NEW TESTAMENT MISSION

--"Even so send I you".

NATIONS

CHURCH

SPIRITUAL ISRAEL

APOSTLES

SERVANT

IV. THE RESTORATION OF THE TWELVE TO THE APOSTLESHIP.

- A. This Will Call For a Thorough Study of the Concept of Apostleship In The New Testament.
- B. It Will be Section viii of our study.

LESSON EIGHT - APOSTOLIC FUNCTION Acts 1:15-26

I. TWO-FOLD DIVISION OF SPIRITUAL GIFTS.

A. Gifts Given to Men - Charismatic Endowments.

1. Four lists; I Cor. 12:7-10; 12:28, Eph. 4:11 (I Peter 4:10-11), Rom. 12:6-8.

2. Problem of Eph. 4:11; 7-8 and 11 = gifted men.

B. Gifted Men Given to the Churches, "Supporting Gifts", Eph. 4:11-12, I Cor. 12:28.

1. Supporting Ministries or officers.

2. They equip the Saints for their ministry, Eph. 4:11-16.

II. THE VARIABLE FUNCTION OF THE APOSTOLIC MINISTRY IN LIGHT OF THE THREE GROUPS OF APOSTLES, A_1 , A_2 , & A_3 .

A. Twelve Apostles to Jewish Nation, A_1 or Type₁.

1. "The twelve", "Twelve Apostles" title - Gospels and Acts.
2. Jewish number - while limit to Jews, only twelve, M. 19:28, Rev. 21:12-14.
3. Thus the "Eleven" become the "Twelve" again, Acts 1:21f.

B. Apostles to the Nations, Type 2, A_2 .

1. Birth, A. 13:1-4; 14:4 & 14; Rom. 11:13; Gal. 2:1-10.
2. A partial list of Type II Apostles:
 - a. Paul, Acts 14:4 and 14.
 - b. Barnabas, Acts 14:4 and 14.
 - c. Adronicus and Junias, Rom. 16:7.
 - d. Epaphroditus, Phil. 2:25.
 - e. Silvanus (Silas), I Thess. 1:1 and 2:6.
 - f. Timothy, I Thess. 1:1 and 2:6.
 - g. Unnamed brethren of II Cor. 8:23.
3. The presence of false apostles, II Cor. 11:13 and Rev. 2:2.

C. Contemporary Apostles, Type 3, A_3 .

1. Apostolic succession = continuation of Type 2, Eph. 4:11-16.
2. Stedman's "Secondary Apostles".
3. Apostles like Timothy and Epaphroditus = transition.

III. GENERAL ESSENCE OF APOSTOLIC MINISTRY = UNIQUE SPIRITUAL AUTHORITY
RECOGNIZED AND REQUESTED BY GOD'S PEOPLE.

A. This Does Not Imply Infallibility (in life-style & teaching; writings
were inspired, not the writers).

1. Gal. 2:11-21, A. 15:37-41 with II T. 4:11.

Peter *Paul & Barnabas*

B. This Does Not Imply Ability to Write Scripture.

1. Receiving new truth by divine revelation and recording it as Scripture belongs to the infallibility form of the prophetic gift, not the apostolic gift, Eph. 2:20 and 3:5, Rev. 22:18-19.
2. Some of the apostles also possessed the infallibility form of the prophetic gift and recorded Scripture, i.e., Paul.
3. Most of the apostles did not write a word of Scripture.
 - a. Majority of twelve did not write a word of Scripture.
 - b. Of twelve, only Matthew, Peter and John wrote Scripture.
 - c. 3/4 was written by men not counted among twelve.
 - 1) Paul wrote 14 books.
 - 2) Luke wrote 2 of longest.
 - 3) Mark wrote one book.
 - 4) James wrote one book.
 - 5) Jude wrote one book.
 - 6) Makes a total of 19 out of 27 not written by any of the twelve.
 - d. Consequently, must keep question of apostleship separate from question canon of Scripture.

C. Requirements for Apostleship Change - Acts 1:21-22 (Paul could not fulfill requirements here).

1. Life Style.
2. Spiritual Gifts.
3. Recognition.

Recognition

IV. FOUR-FOLD APOSTOLIC MINISTRY.

- A. Planting the Churches, A. 13:4-14:21.
- B. Establishing the Churches as True Indigenous Expressions of the Body of Christ, A. 14:21-28.
- C. Teaching the Churches, A. 15:36f with Epistles.
- D. Correcting the Churches, A. 15:36f with Epistles.

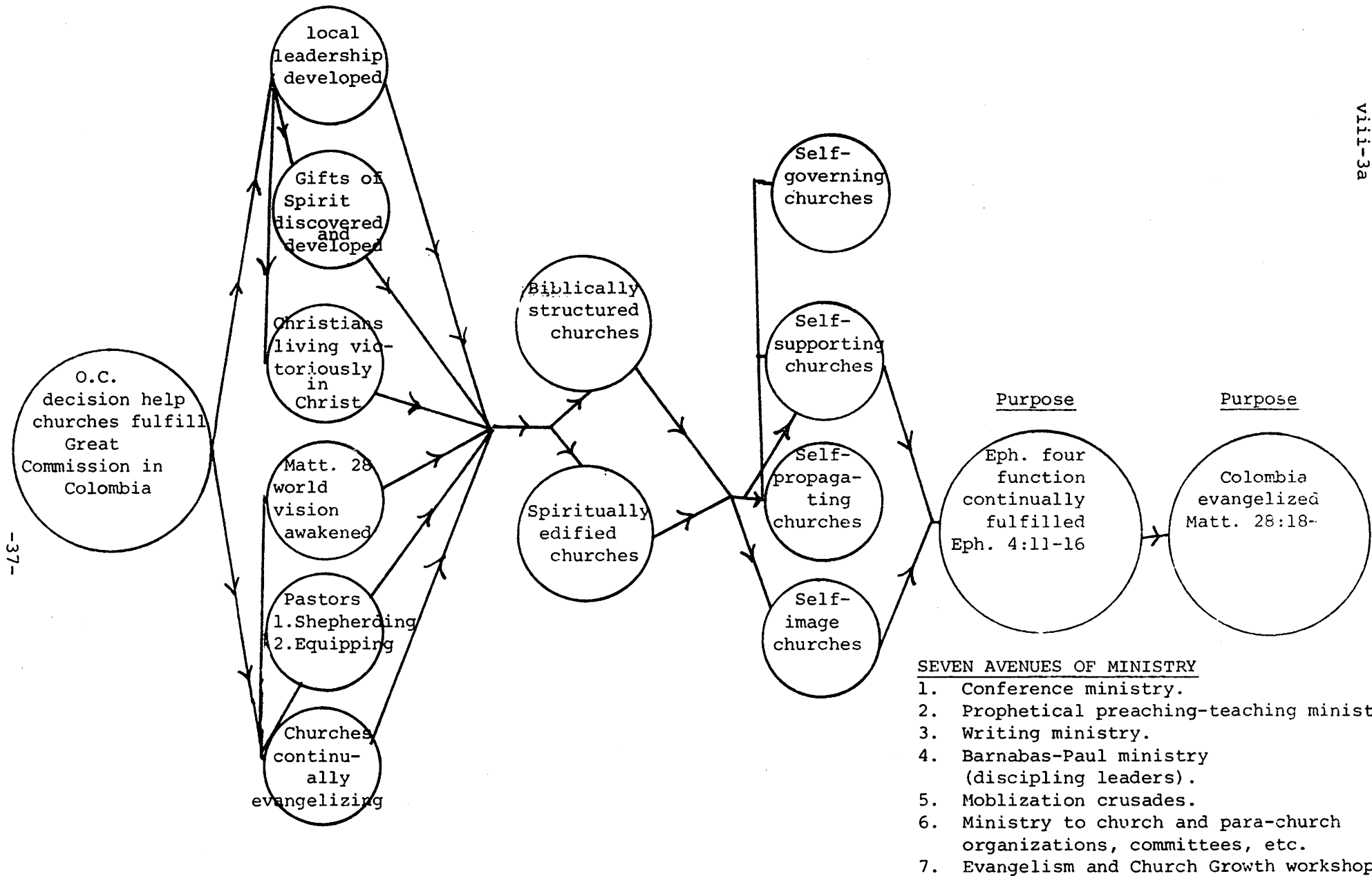
V. A MINISTRY OF APOSTOLIC TEAMS

- A. We Speak of Individual Apostles - New Testament Describes the Ministry of Teams of Apostles.
- B. Identify Ten; Trace from A. 13:4 through 20:4.
 - 1. Barnabas - Saul - Mark Team, A. 13:4-13.
 - 2. Paul - Barnabas - Judas - Silas Team, A. 15:22-34.
 - 3. Paul - Silas Team, A. 15:40f.
 - 4. Barnabas - Mark Team, A. 15:37-39.
 - 5. Paul - Silas - Timothy Team, A. 16:1-9.
 - 6. Paul - Silas - Timothy - Luke Team, A. 16:10f.
 - 7. Paul - Silas - Timothy - Luke - Aquilla - Priscilla Team, A. 18:2-23.
 - 8. Paul - Silas - Timothy - Luke - Aquilla - Priscilla - Apollos Team, A. 18:24-29.
 - 9. Paul - Silas - Timothy - Luke - Erastus - Gaius - Aristarchus Team, A. 19.
 - 10. Paul - Silas - Timothy - Luke - Sopater - Aristarchus - Secundus - Gaius - Thychicus - Trophimus Team, A. 20:4.
- C. Were Comprehensive Teams.
 - 1. Variety of Gifts - gifted men.
 - 2. Some multi-gifted.
 - 3. Were not all apostles.
 - 4. All were members of an apostolic team.

VI. THE NEED TO REDISCOVER AND RECOGNIZE APOSTOLIC TEAM FUNCTION IN WORLD CHURCH TODAY.

- A. Growing Recognition.
- B. Overseas Crusades - Fellowship of Apostolic Teams.

can
the church



one of the most important

LESSON NINE, PENTECOST AND PENTECOSTS
Acts 2, 8, 10 and 19.
Introduction

- A. The Subject Before Us Represents Another of Those Issues Which Divide Christ's Church.
 - B. The Issue Is, Does Pentecost Represent a Pattern for the Church Age Or Is It a Once and For All Historical Event Never to be Repeated Again.
 1. Continually repeatable, some affirm.
 1. Never repeated, others declare.
 - C. The New Testament Clearly Supports The Latter View. Yet There is Some Validity in the Former View.
 1. Everyone who comes to Christ throughout the entire Church Age must enter into the full blessings of Pentecost. He must have his own "Personal Pentecost".
 - a. He must learn to live the new covenant in the Spirit of Christ and get out from under the bondage of the Old Covenant in the law.
 - b. He must understand the meaning of and live in the benefits of the baptism with the Holy Spirit incorporating him into Christ's Body.
 - c. He must know how to walk in obedience to the Spirit so as to experience His repeated fillings which will make him effective in witnessing to God's redeeming love before a lost world.
 2. The "Pentecostal Pattern" reproduced itself on three other occasions as recorded in Acts: Acts 8, 10, and 19.
 - D. We Will See the Four-Fold Coming of the Pentecostal Blessing.
 1. Jewish Pentecost of Acts 2 = Church born.
 2. Samaritan Pentecost of Acts 8 = Church spreads.
 3. Gentile Pentecost of Acts 10 = Church cross great cultural hurdle. *moves in gentile world*
 4. Inter-testamental Pentecost of Acts 19 = Church brings in last representative group. *[disciples & John brought in]*
- I. STAGE ONE, THE JEWISH PENTECOST, ACTS 2.
- A. The New Spiritual Israel Would Come Out of the National Israel, Matt. 1:21; 2:6 & 10:5-23, Luke 1:31-33, 45-55, 67-79; 2:22-35, Gal. 6:16.
 - B. The Redeemed From the National Israel Would Make Up the Nucleus Of the New People of God, The Church.

1. Through their ministry the Gospel would then spread to the ends of the earth, Matt. 28:18-20, Mark 16:15f, Luke 24:44-49, John 17:18-23; 20:21-23, Acts 1:4-8.

2. The "Jewish Christians" were slow to understand the breadth of the Pentecostal Blessing. Their rigid, culturally conditioned, nationalistic view of the Gospel hindered them in reaching Non-Jews with the Gospel.

C. Four Providential Incidents Which Completely Changed the Picture.

1. Cultural differences produce the first inner tension - A. 6. *Hellenistic Jews*
2. Martyrdom of Stephen, A. 6:8-8:1. *Hebrew speak*
3. Great persecution--scattering, A. 8:1f. *under Saul // scatter greek speak*
4. Ministry Philip in Samaria, A. 8:5f. *IX-1000*

II. STAGE TWO, THE SAMARITAN PENTECOST, ACTS 8.

A. The Spreading of Pentecost to the Samaritans is Exactly What the Lord Had Outlined in Acts 1:8.

B. Some Background Information to the "Samaritan Problem".

1. The land of Palestine is about 120 miles from north to south and is divided into three sections. Galilee = north; Judah = south; Samaria = in between.
2. The story of the 'origin' of the Samaritans is given in II K. 17:18-18; Assyrians-Sin-Token-Gentiles-Intermarriage. (722 BC)
3. Later the same thing happened to the Southern Kingdom, Judah, whose capitol was Jerusalem. [under Babylonians 586 BC]
4. The bitterness was further intensified when the renegade Jew, Manasseh, married the daughter of the Samaritan Sanballat, II Kings 21 and Nehemiah 13:28; *according to Josephus*
5. The bitterness became more intensified during the Maccabean Days in 129 B.C. a Maccabean general attacked Samaria and destroyed the temple on Mount Gerizim. [John 4]
6. In spite of attempts at reconciliation that went back as far as the days of Hezekiah and Josiah, there was no reconciliation between the Jews and the Samaritans.
7. During the Roman conquest of Palestine, the Samaritans were liberated from the Judean domination that began under the Maccabeans. [made them independent countries]
8. They were as free in expressing their hostility to the Jews as the Jews were against them.

C. In Light of This Background, It is Understandable That the Early Jewish Christians Would be Reluctant to Take the Gospel to the Samaritans.

1. God anticipated this difficulty. He was already setting the stage for just such a step of missionary advance. *[in fact providential events]*
Philip was a deaconist - 4:8:1 "except Apostles"
2. Philip then becomes God's instrument to set the stage for the Samaritan Pentecost, Acts 8:5f.
 - a. He proclaimed Christ to them, v. 5.
 - b. One of the most remarkable *"people movements"* in Scripture took place under Philip's ministry, v. 6.
 - c. The people movement took place after a dramatic power encounter had occurred, v. 6-12a. *[def: religious system]*
 - d. The people believed and were baptized as a group, v. 12-13. *power encounter*
 - e. Even the leader of the opposing demonic movement came to Christ, v. 9-13. *gospel*
no power encounter / no conversion
 - f. Philip preached a two-fold message, v. 12. *① Kingdom of God: rule/authority of God*
② Name of Jesus:
3. Philip was not capable of leading the Samaritans into the Pentecostal Blessing, v. 14-25. Why not?
 - a. Contraversial. *- No defect of Philip's ministry. -*
 - b. Solution relatively simple.
 - c. Peter in A. 11:15-17 gives us the answer.
- Evidence of identical experiences - God says they're our brothers
 - d. The solution is this:
 - 1) God wanted one Church, not two.
 - 2) He did not want a Jewish Church and an equally Christian, but separate Samaritan Church.
 - 3) One Church = barriers down, Gal. 3:26-29.
 - 4) Thus the Spirit of God used the chief agent of the Jewish Pentecost and the chief apostle of the Jewish Church, Peter, to unite the Samaritans to the reservoir of Pentecost, (v. 14f) connecting the two segments of the Church to form one Church.
4. The Samaritan Pentecost was the softening up process for both Peter and the Jewish Church *[most world hostile - hated Samaritans?]*
Double hated enemies!
5. Soon there was a great multitude of believers and churches in the entire state of Samaria, v. 25 & 40.
6. Let's trace the progressive penetration of Samaria with the Gospel. *A: 15:3*
 - a. Sychar first opens its doors to the Gospel, John 4.
 - b. Next Philip penetrates the Samaritan capital, Acts 8.

c. The Gospel then spreads all through Samaria; A. 8:25 & 40.

d. Finally we discover believers all over Samaria, A. 15:3.

III. STAGE THREE, THE GENTILE PENTECOST, ACTS 10 - 11:18.

A. The Review of the Story of Acts 10.

B. This is Another Example of the New Testament Family Conversion Pattern.

1. Through Greek household Gospel spread.
2. Greek word for family has no English equivalent.

oikos
 "The *oikos* or household was a kind of extended family many of whom lived together. It was composed not only of members of the family (in our sense) but also employees, 'slaves, tenants, and other dependents". (Grassi, 1965; 85).

C. The Apostle Peter's Message to the House of Cornelius is an Excellent Example of Evangelistic Preaching.

1. Biblical, v. 38-43. -

2. Culturally adapted, v. 34-37.

message given in context of family situation

3. Forgiveness, v. 43.

D. It is Also an Excellent Example of the Steps Involved in the Penetration Of a New Subculture With the Gospel.

1. A request on the part of leaders of the target community for the introduction of the Gospel, v. 21-22.
2. Divine preparation in the hearts of the messenger as well as the target community by the same Holy Spirit, v. 1-17.
3. The ideal cultural setting is arranged, v. 27f.
4. The message is faithfully delivered, v. 34-43.
5. The message is understood, v. 44-46. } *implied*
6. The message is believed, v. 44-46. }
7. The gift of the Holy Spirit is given, v. 44-46.
8. There was immediate recognition of the validity of their Christian experience, v. 44-48; 11:1-18.
9. There was a public baptismal service, v. 47-48.
10. There was continual instruction, v. 48.
11. They were officially accepted as part of the one Body of Christ, 11:1-18.

IV. STAGE FOUR, THE INTER-TESTAMENTAL PENTECOST, ACTS 19:1-7.

- A. First Pentecost Came to the Jews, Then it Spread to the Samaritans. Finally, it Spread to the Gentiles.
- B. Years Later, However, the Gospel Reaches Another Group or Major Sub-culture, the Disciples of John the Baptist, Acts 19:1-7.
- C. What the Scripture Tells Us About These Men.
 - 1. They were disciples, v. 1. ~~Hebrew and Greek~~ } because of Pent day all eyes would have heard of John the Baptist.
 - 2. They were only baptized by John, v. 3.
 - 3. They knew nothing of LJC, Gift of Holy Spirit, v. 2; 4-5.
 - 4. They probably represented a large group. - Murphy's assumption
- D. How Can We Classify These Men? Jews? No! Samaritans? No! Gentiles? No! Christians? No!
- E. I Call Them "Inter-Testamental Saints."
- F. They Had to be Joined to the One Pentecost That: Began with Jews, Spread to Samaritans and Gentiles. They had to have their own Pentecost. Same signs of Pentecost

V. THE PHENOMENA OF TONGUES AND PROPHECY AND THEIR RELATIONSHIP TO PENTECOST.

- A. In the Jewish, Gentile and Inter-Testamental Pentecost, the Exact Same Vocal Phenomena Took Place.
- B. Peter Makes it Clear that the Experience of the Gentiles in the House of Cornelius Exactly Paralleled that of the Jews in the Upper Room Acts 11:15-17.
- C. Acts 19 Specifically States that the Disciples of John the Baptist Spoke in Tongues and Prophesied.
- D. While Acts 8 is Silent, The Picture We Have Been Examining Almost Demands That These Samaritan Believers Experienced the Same Two-Fold Manifestation.
- E. It is Significant That Once a Group Was Brought Into the Pentecost Experience, the Dramatic Signs of Tongues and Prophecy Never Occur Again When Other Members of that Group Are Brought In.
- F. Once Again, the Reasons for All This are Quite Obvious.
 - 1. God wanted one Church, not four. OK
 - 2. Signs meant convenience Jews. God accepted all on an equal footing. OK
 - 3. Peter affirms this in his defense of the Gentile Pentecost in A. 11:15-17.
 - 4. Thus Peter had to bring in the Samaritans and the Gentiles.

5. Otherwise, the Jewish Church would not accept them as equals.
6. (When the Inter-Testamental saints) came in the issue had already been settled by the Church Council, A. 15.

G.A. Kuyper's Illustration of the "Water Works" Vividly Describes The Story We are Examining Here.

1. In the Old Testament each individual had to go to the well to draw his own water. All he could draw was water sufficient for that day.
2. With a reservoir, you are always connected to the supply of water.
3. As the Gospel spread to the new groups of people, their water works system was joined to the one reservoir.
4. When the water does not appear to flow through those pipes remember pipes get clogged and need frequent cleaning out. Such is the case of many Christians in whose lives the Spirit of God does not appear to flow easily.

PENTECOST

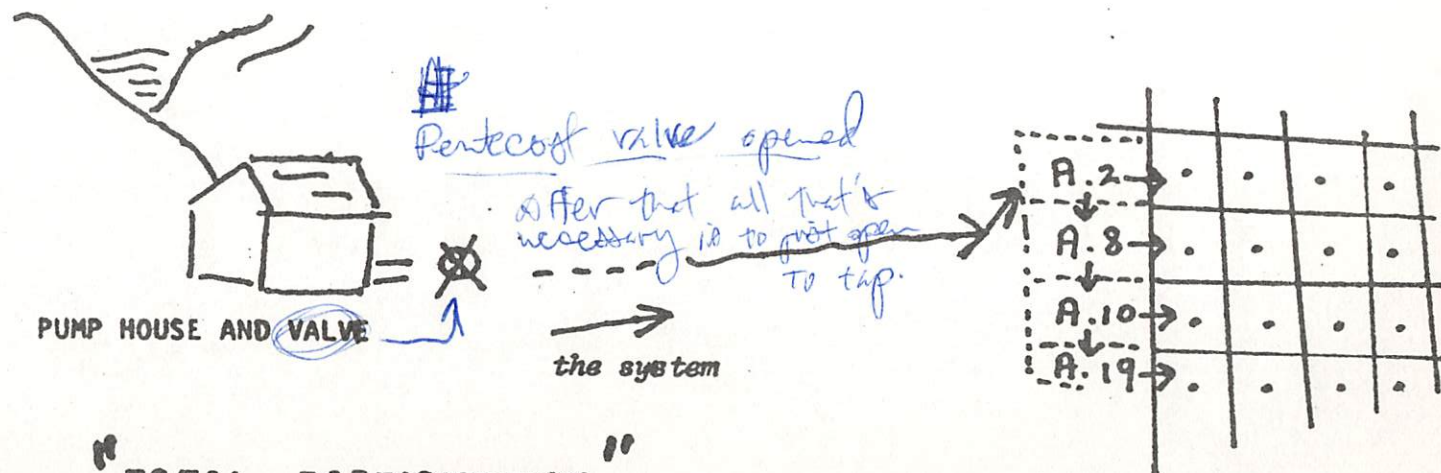
WHAT HAPPENED?

OT

THE VILLAGE WELL

(eg: Sychar ~~the~~)

NT



"TOTAL PARTICIPATION"

LESSON TEN, THE THREE SENSIBLE MANIFESTATIONS OF PENTECOST

- A. We Have Already Considered the Main Significance of Pentecost as Involving.
 1. The promise of the Father, i.e., the inauguration of the New Age, the New Covenant in the Spirit.
 2. The baptism with the Holy Spirit, i.e., incorporation into the Body of Christ.
 3. The filling of the Holy Spirit, i.e., the proclamation of the Gospel.
 - B. All Three of These Accomplishments of Pentecost Were Insensible, i.e., They Were Not Perceptible To The Senses.
 - C. There Were Three Manifestations of God's Power Which Were Perceptible To The Senses. However, They Are:
 1. The mysterious ^{etremely} rushing sound from Heaven, v. 2a. - *word "to blow", "mighty blast"*
 2. The eerie ^{and then symbol of presence of God (esp. spirit)} tongues of fire, v. 3.
 3. The foreign languages supernaturally given to the speaker, v. 4.
 - D. All Three Are Symbolic of Profound Spiritual Truths that Fit The Missionary Nature of Acts.
- I. THE MYSTERIOUS RUSHING SOUND FROM HEAVEN, v. 2a.
- A. Luke Described It As "A Noise Like A Violent, Rushing Wind".
 - B. Wind is Sometimes Used in Scripture As A Symbol of the Divine Presence, of the Holy Spirit, Ezek. 37:9,14, John 3:8.
 1. This is substantiated by the fact the sound (not the wind) came from Heaven, v. 2.
 2. The meaning is that the sound was a supernatural sound.
 3. The word translated "wind" in this passage is very unusual, occurring only in one other place in the New Testament.
 - a. Means "to blow".
 - b. The picture is that of a mighty blast that was heard all over the city.
 - c. "God turned on a great siren" (Stedman).
 4. Walker further comments,
- It was an entirely supernatural sound and not one due to ordinary physical phenomena. We are clearly to understand that a miraculous sound from Heaven was suddenly heard and that it resembled the sound of a mighty wind or breath born on and on.

The phenomenon must have been awful in its mystery. There was probably no motion in the air and yet the sound was as though a hurricane were raging (Ibid; 28). *as if hurricane w/o wind w/ movement & trees*

C. The Purpose of This Sound Was At Least Three-Fold, v. 5-13.

1. It had an impact purpose = Get attention of multitudes, startle them. *million people in town.*
2. It had a "drawing purpose", v. 6.
 - a. The phenomenon drew the multitudes to seek out the source of the violent sound.
 - b. It drew them to the center of God's strange activity.
3. It had an evangelistic purpose.
 - a. God wanted to bring these people under the sound of the Gospel.
 - b. He wanted to gather a great multitude together in one place in order that His servants might proclaim to them the "wonderful works of God" in the Gospel, v. 14f.

D. The Early Church Was About to Launch Its First "Evangelistic Crusade".

1. God the Father took upon Himself the responsibility of the publicity or advertisement committee.
2. He made Himself responsible to awaken the curiosity of the people, to draw them to the meeting so that the Gospel could be preached to them.

E. Evangelists Are Criticized for Doing Exactly What God the Father Himself Did in This First Century Setting.

1. In God's example we find full justification for using every legitimate means at our disposal.
2. The Billy Grahams and Luis Palaus of our day are only following the pattern that has its precedent in what God did at Pentecost.
3. We must try to be as innovative as God was in this passage.
 - a. He did something new--Let's do the same!
 - b. He knew that these people who were so conditioned to supernatural phenomena would be drawn to the sound of the Gospel by His activity.
 - c. We must find out what is culturally relevant to the people among whom we are working and be innovative, creative, even revolutionary, if necessary, to draw them under the sound of the Gospel.
4. The only condition would be that what we do be harmonious with the teachings and spirit of the New Testament.

5. In the cover article of Christianity Today for February 28, 1975, entitled "Mass Evangelism Is Not Obsolete", I speak to this issue.

F. Finally, We Have Here the Precedent For the Use of Mass Media In Our Day.

1. Mass media in the 1970's is a legitimate functional equivalent of this blast of wind used by God in the first century.
2. The example of Luis Palau of Overseas Crusades, i.e., Contiente 75.

II. THE EERIE TONGUES OF FIRE, v. 3.

A. Fire Is Also the Symbol of the Divine Presence and of the Spirit of God, Ex. 3:2; 13:21f; 19:18, Matt. 3:11.

1. The first symbol, that of the rushing wind, was an audible symbol. The second is a visual symbol.
2. Once again, it does not say they were tongues of fire but only that they resembled tongues of fire, v. 3.
3. The fiery tongues were "dividing or parting themselves off" (Knowling, Expositors' Greek Testament, Vol. 2; 72).
4. Walker comments: "they were originally one mighty flame". (Ibid).

B. The Word for Tongues is Glossai or Glossais.

1. In v. 3 it is the physical organ of speech that is meant.
2. In v. 11 it is the languages produced by the tongue that is before us.
3. Proclamation is in view, v. 11.

a. They are fiery tongues.

- 1) As already seen, fire is a symbol of the presence of God and the Spirit of God.
- 2) It also symbolizes the holiness of God, the purifying work of God.
- 3) This fiery presence is to characterize each of our lives all during the Church Age, Matt. 3:11.

b. They are tongues of witness, v. 11.

- 1) The Heavenly sent fiery tongues sitting upon each one of them is the evidence that God is conferring upon them power to speak His Word.
- 2) They are the symbol of being filled with the Spirit for the proclamation of the Gospel, Acts 1:8.

III. THE FOREIGN LANGUAGES SUPERNATURALLY GIVEN TO THE SPEAKERS, v. 3-11.

A. In These First 13 Verses the Word "Tongues" or "Languages" Occurs Five Times, v. 3,4,6,8 and 11.

1. In v. 3,4 and 11, it is the Greek word *glossai-glossais*.
 - a. Physical organ.
 - b. Language.
2. In v. 6 and 8, it is the word *dialekto*. It could be used here:

glossai - glossai in either organ or language - dialekto

 - a. Language.
 - b. Dialect.
3. They are real languages and dialects.
4. They are the very ones spoken by the listeners, v. ~~12~~ 11
5. The languages were given by God, v. 4.
 - a. They were the same languages and dialects represented by the people present, v. 5-11.
 - b. They spoke in those languages the "mighty deeds of God", v. 11.
 - c. The people clearly understood what they were saying, v. 11.

B. The Word "Mighty Deeds" is *megalia*, i.e., "magnificent things".

1. This is the only occurrence in the New Testament.
2. Knowling in the Expositors' Greek New Testament writes:

"The men were evidently praising the Lord in their new languages, rehearsing all the mighty deeds of God, perhaps referring to all the prophets had foretold . . . all that Christ had done and the Holy Spirit had conferred" (Knowling, Ibid; 77).
3. The tongues given in the other two passages we studied in the last section (Acts 10 and 19) led to the same spontaneous magnifying of the name of God, Acts 10:46 and 19:6.
4. Speaking in foreign languages "the mighty deeds of God" in Acts 2:11 is evidently equivalent to:
 - a. "Exalting God", A. 10:46.
 - b. "Prophesying", A. 19:6.
 - c. "Blessing God--giving thanks", I C. 14:16.

C. The Tongues Are Connected With the Third Aspect of Pentecost, the Filling of the Holy Spirit Leading to Proclamation.



1. The diversity of the tongues symbolizes that the Gospel is to go to all nations.
2. In those diverse tongues the witnesses to Pentecost heard the disciples speak of the wonderful things of God, preparing them for Peter's evangelistic message in Greek, v. 14f.

D. What We Know for Sure About the Tongues of Acts 2.

1. They were known languages, not ecstatic utterances, v. 8 and 11.
2. They were the various languages represented by the people who heard the speaking, v. 8,5,11.
3. There are only two possible explanations of this miracle.
 - a. Miracle of hearing.
 - b. Miracle of speaking.
4. The new languages were not used to preach the Gospel.
 - a. They were used to declare the mighty works of God.
 - b. In this way, they had an indirect evangelistic purpose, i.e., they prepared the way for the preaching of the Gospel which was done by Peter, evidently in Greek.
5. All the 120 who were present entered into this experience, not just the Apostles, v. 1-4.
6. This is the same type of tongues experience that was given by the Spirit in at least two of the expansions of the Pentecostal blessing to other peoples, Acts 10 and 19.
7. This type of experience is never repeated in the normal course of the spread of the Gospel within those groups after their initial penetration by the Gospel.

E. The Relationship Between the *Glossolalia* of Acts 2 and the Tongues of I Cor. 12-14.

1. The major question is are the languages of Acts 2 the same tongues of I Corinthians?
2. This is another controversial issue. There are basically only two possible positions.
 - a. Different in kind.
 - b. Different in manner.

3. They are different in kind, i.e., they are two entirely different manifestations of the Spirit.
 - a. Pentecost represents the speaking of known languages the speaker had never learned before.
 - b. I Cor. 12-14 deals with ecstatic utterances.
 - c. In the Pentecostal experience:
 - 1) Speakers probably did not understand.
 - 2) Hearers did understand.
 - d. In I Cor. 12-14:
 - 1) Speakers did not understand.
 - 2) Hearers did not understand.
 - 3) An additional gift, the gift of the interpretation of tongues had to be given to make the tongues intelligible to the listeners and to the speaker.
 - e. Thus we have two utterly different manifestations of the Spirit before us.
4. They are only different in manner.
 - a. Both represent the supernatural gift of tongues.
 - b. In Acts the tongues manifest themselves in one manner.
 - c. In I Cor. 12-14, they manifest themselves in a different manner.
 - d. But as far as the tongues speakers were concerned, the experiences were identical.
 - e. The gift of tongues is the gift of tongues.
 - 1) It was given temporarily in Acts to all present as a "sign" that God was forming one Church and that the Gospel was to go to all men. 
 - 2) The gift is given in Corinthians as a permanent gift, but it is only given to certain believers.
 - f. There is also a difference in the purpose for which the tongues were given in both incidents.
 - 1) In Acts they were given for the praise of God and to convince the listeners that God was speaking through the speakers.
 - 2) In Corinthians they were given for the praise of God and for the personal edification of the one possessing the gift. 

- 3) The ultimate purpose for the tongues given in Acts 2 is evangelistic.
 - a) They glorified God (and probably edified the speaker).
 - b) They "disarmed" the listeners thus preparing them for the message to follow. This was a type of pre-evangelism.
 - 4) The ultimate purpose for the tongues given in Corinthians is the personal edification of the believer, besides the glory of God.
5. Were true "tongues" or languages involved in both instances?
- a. This is another controversial issue.
 - b. An objective study of both passages would seem to indicate that they were since *glossai* is used in both passages as well as in Acts 10 and 19.
 - 1) In Acts 10:46 they "spoke in tongues".
 - 2) In Acts 19:16, the very same thing occurred with the same results.
 - c. In I Corinthians 12-14 men spoke in tongues.
 - 1) They "blessed God" just like in Acts 2, 10, 19, I Cor. 14:1-17.
 - 2) The question if the hearers understood or not is secondary in Acts 10 and 19.
 - 3) They spoke with *glossai*, languages which could be either human or angelic, I Cor. 13:1.

A SUMMARY OF WHAT WE HAVE SEEN

- A. There Were Three Sensible Manifestations of the Spirit's Coming on the Day of Pentecost.
 1. The "sound like the rushing of a violent wind".
 2. The tongues like fire.
 3. The speaking of foreign languages.
- B. All Point to God's Presence, Power and Evangelistic Purposes in and Through His Church.
 1. The Church was being prepared to launch its first "city-wide evangelistic crusade", so God moved in and set the stage for the action to follow.
 2. The result was the beginning of the Jewish People Movement to Christ, v. 40-47.

3. This latter point will now lead us to section eleven of our study.
 - a. We will call it "The Witnesses of Pentecost, the First Christian Sermon and the Beginning of the Jewish People Movement".
 - b. We will study this first People Movement in the context of the Jews of the Diaspora and Peter's sermon on Pentecost.

LESSON ELEVEN, THE WITNESSES OF PENTECOST,
THE FIRST CHRISTIAN SERMON
AND THE BEGINNING OF THE JEWISH PEOPLE MOVEMENT

Acts 2:5f - Introduction

A. There Are Three Main Subjects We Will Consider in This Section.

1. The witnesses of the Pentecostal phenomena, the Jews of the Diaspora, v. 5-13.
2. The first "Christian" sermon, v. 14-40.
3. The Jewish People Movement to Christ, the beginning of the first group movement to the Christian faith, v. 41f.

"Probably two thirds of all Christians in the world today are the result of people movements, no slow one by one ingathering that disrupted the social relationships of people", (Arthur Glasser).

- a. This movement begins in Acts 2.
- b. It continues through Acts 8 where the People Movement in Jerusalem and Judea is disrupted by the first organized and systematic persecution of the Jerusalem Church.
- c. The movement continued to spread outside of Jerusalem and Judea as the rest of Acts and the epistles reveal.

B. All Three Subjects in This Section Are Inter-related.

1. The Diaspora set the stage for the Jewish People Movement.
 - a. The scattered Jews clung together as one people in spite of the influences on them of the surrounding Gentile environment.
 - b. The synagogue system which was an innovation of the Diaspora became the center of Jewish religious and community life.
 - c. That the Church was born during the Feast of Pentecost was most strategic to the Jews of the Diaspora, as we will see in our study.
2. Peter's first Christian sermon was geared towards a world view most appealing to the Jews of the Diaspora.
 - a. He quotes Joel's prophecy of the birth of the New Covenant rather than Jeremiah or Ezekiel.
 - b. It is the only one of the three that is free of Palestinian boundaries.
 - 1) Its focus is "all mankind" not just the House of Israel and Judah, v. 17-18.

- 2) It takes in both heaven and earth, not just the promised land, v. 19-20.
- 3) It offers salvation to "every one" who calls on the name of the Lord," not just Jews, v. 21.

c. All this would spread the People Movement outside the confines of Jerusalem and Judea.

3. All has its focus in the first People Movement to Christ.

I. THE WITNESSES OF THE PENTECOSTAL PHONEMENA, "THE JEWS OF THE DIASPORA", v. 5-13.

A. The Centuries Old Diaspora (Scattering) of the Jews Throughout the Known World.

1. Began with captivities--800 B.C.
2. Northern Kingdom never returned (Israel--10 tribes).
3. There was a return of some from the Southern Kingdom, Judah. It began in 536 B.C. under Zerubbabel, Ezra 2.
 - a. Small percentage returned.
 - b. Josephus says there were only about 42,360. The rest, he affirms, "were not willing to leave their possessions". This is the number given by Ezra, Ezra 2:64.
4. The Diaspora increased during the Inter-Testamental period.
 - a. Josephus boasted, "There is not a community in the entire world which does not have a portion of our people" (Wars, II, XVI, IV).
 - b. Josephus probably only had the Mediterranean world in view. However, his statement may have been more accurate than he realized.
 - 1) Dick Hillis, remnant of Jews in China.
 - 2) Ancient synagogues in China discovered whose history dates back centuries.
5. According to Harnack, the estimated Jewish population of the world at the time of Christ was as follows:
 - a. 1,000,000 Palestine (1/2 million Gentiles).
 - b. 1,000,000 Egypt.
 - c. 1,000,000 Syria.
 - d. 1,500,000 Asia Minor, Europe & Africa.

4,500,000 known world.
6. This represented a tremendous burst of pupulation growth for the Jews.

- a. This was an amazing burst of Jewish population increase. Was it biological or through "conversion of Gentiles to the Jewish faith?" It was probably both.
- B. As Already Mentioned, the Male Jews of the Dispersion Tried to Visit the Temple at Jerusalem at Least Once a Year, Preferably at Pentecost.
 1. According to Exodus 23:17 and 34:18-23, all male Jews were supposed to visit Jerusalem and the Temple during the 3 main feasts, Passover, Pentecost and Tabernacle.
 2. The Jews found it difficult to obey God's Word at this point.
 - a. Tried to make at least one feast.
 - b. Pentecost--the weather was good during the month of May.
 3. This was certainly an appropriate time for the descent of the Holy Spirit and His gifts showered upon the believers.
 - a. Josephus = Jerusalem's normal population was 150,000 but during Pentecost it grew to one million plus.
- C. Luke's Listing of the Places from Which These People Came Was a Common Way of Listing the Nations of the Ancient World, v. 9-11.
 1. He begins in the East, the lands of the earliest dispersion of the Jews under the Assyrians and Babylonians; "Aparthians and Medes and Elamites, and residents of Mesopotamia", v. 9.
 - a. Little is known of the eastward spread of the Gospel.
 - b. The N.T. concerns itself only with the westward spread of the Gospel.
 - c. Recent archeological discoveries have **revealed** a vast Christian population existed in these eastern lands. (Stewart; 1961).
 - 1) Armenia was the first Christian country.
 - 2) Edessa was the first Christian kingdom.
 - d. The Nestorians or "Church of the East" evangelized these lands.
 2. The writer then makes his way west beginning with Judea which probably included Syria in this classification, v. 9b.
 3. The writer now proceeds in an orderly fashion moving towards Asia Minor.
 4. He then crosses the Mediterranean Sea southward. He points out the Jews of the Diaspora who had come from Egypt.
 5. Next he continues south and takes in Lybia and Cyrene.
 6. He now moves to the most westerly point and to the most important city of all, Rome.

- a. Rome was the real "target" city of Paul in Acts.
 - b. Acts is called "the tale of two cities, Jerusalem to Rome".
 - c. In Paul's day, there were over 10,000 Jews in Rome.
7. The enumeration now turns eastward again to Crete.
8. Arabia in New Testament times stretched east of Syria and Palestine from the Red Sea to the Euphrates.
- a. The capital was famous Petra, "The Rose Colored City of the Dead".
 - b. At the height of power in N.T. times.
 - c. The daughter of an Arabian king was the first wife of Herod, whom he divorced to marry the infamous Herodias, Mark 6:14-28.
- D. Luke Especially Points Out That Those Attending Were Both Jews and Proselytes, v. 10.
- 1. Jews = Diaspora.
 - 2. Proselytes = Gentiles embraced faith.
 - 3. The New Testament distinguishes between two groups of proselytes.
 - a. Proselytes Proper--kept Jewish laws.
 - 1) circumcision
 - 2) purificatory self baptism before witnesses.
 - 3) sacrifice
 - b. God fearers ("one that feared God").
 - 1) Refused circumcision
 - 2) faith--without Jewish culture.
 - 3) Greatest harvest field among Gentiles.
- E. Some Important Lessons Here.
- 1. We see both the severity and the sovereignty of God in the Diaspora.
 - a. Resisted centrifugal responsibility, God scattered them, forcing them to live among the nations.
 - 2. We will see a similar picture developing in the early chapters of Acts.
 - a. Jewish Christians were content with strictly Jewish Church.
 - b. God used persecution of Acts 8 to scatter them to all known world.
 - 3. Will He do a similar thing with the Church of America if we fail in our centrifugal mission to the world?

F. The Four-Fold Reaction of These Jews and Proselytes to the Pentecostal Happening, v. 12-13.

1. "Amazement", v. 12a.
2. "Great perplexity", v. 12b.
3. "What does this mean", v. 12c.
4. "Mocking", v. 13 = scoffers.

II. PETER'S PENTECOSTAL MESSAGE, THE FIRST CHRISTIAN SERMON, Acts 2:14-40.

A. This is Proclamation, Based on An Already Established Presence, Leading to Persuasion and Incorporation.

B. The Layout of the Message.

1. Personal address, v. 14, 22, 29.
2. Basic Christian doctrines, v. 15-16, 22-27 & 29-33.
3. Citation of O.T., v. 17-21, 21-28, 34-35.
 - a. Sermon was half Scripture.
4. Appeal to conscience, v. 36.

C. The Message Under the Power of God's Holy Spirit Brought Results, v. 37.

D. Peter's Response to Their Response Gives a Model Evangelistic Invitation, v. 38-40.

1. Call to repentance, v. 38a.
2. Identify with LJC, v. 38b.
3. Forgiveness, v. 38c.
4. Gift of H.S., 38d-39.
5. Baptized--join body of believers, v. 38a & 41.
6. Warning judgment, v. 40.

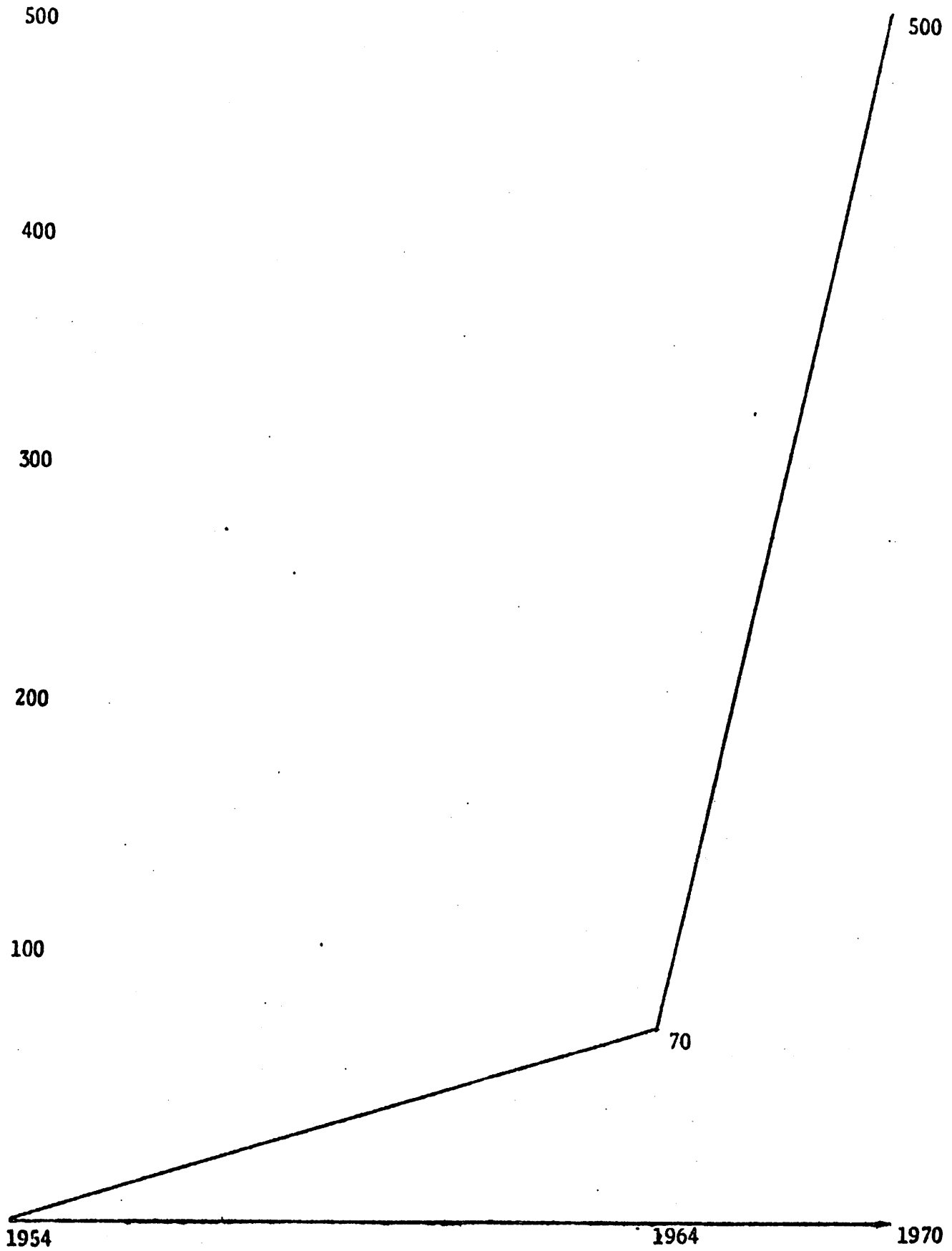
E. An Outline of the Basic Christian Doctrines Proclaimed by Peter, v. 22-40.

1. The person and work of Jesus Christ.
 - a. Humanity, v. 22a.
 - b. Supernatural ministry, v. 22b.
 - c. Death, v. 23.
 - d. Bodily resurrection, v. 24-32.
 - e. Lordship, v. 25 & 33-36.

- f. Sinlessness, i.e., perfect humanity, v. 27.
 - g. Messiahship, v. 25-31 & 36.
 - h. Exaltation, v. 33a & 36.
 - i. Bestower of H.S., v. 33b.
 - j. Author of Pentecost, v. 33c.
2. The place of baptism in Peter's Message, v. 38 & 41.
 - a. Beginning stage of Christian life, v. 38.
 - b. After pre-baptismal instruction, v. 14-40.
 - c. Baptism, v. 41.
 - d. Post-baptismal instruction, v. 42-47.
 3. The baptismal conflict on the mission field does not center around the mode of baptism, but around the meaning of baptism.
 - a. In the N.T. it was the first step of identification with LJC and Church.
 - b. Protestant tradition = later step = sanctification.
 - c. Causes setbacks on the mission field.
 4. The problem of "unbaptizable" converts.
 - a. Baptism is often denied to new believers who followed local common law marriage patterns in their pre-Christian life.
 - b. Baptism is usually denied to polygamists, i.e., to the man and his wives, the condition being that he reject all but one of his wives.
 - c. Baptism is often denied to converts who refuse to denounce the caste or class system which is foundational to the social structure of which they are a part.
 - d. Baptism is usually put out of reach to believers who are conscious of some sin or even failure in their lives...
 5. Some examples of unbaptizable converts on the mission field.
 - a. David Howard's "Marriage Tangles in Colombia".
 - b. Elof H. Anderson's revealing answer to my letter inquiring about the baptized membership of the TEAM churches in Colombia.
 - c. The "unbelievable" case of the modern apostle, Victor Landero (Murphy; 233-235).
 - d. The courageous frontal attack on this issue by Conservative Baptist missionary, George Patterson of Honduras.


CHURCH GROWTH, AQUAN VALLEY, HONDURAS

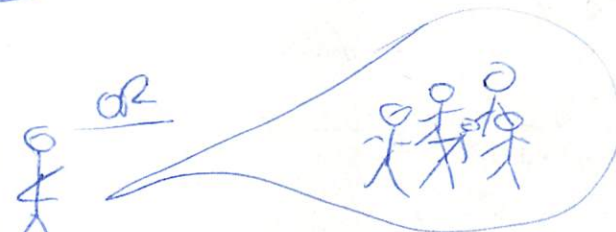
xi - 5a



A PEOPLE MOVEMENT IS

— NOT A MASS OF MINDLESS PEOPLE
(BEING TOLD WHAT TO DO)

 PUSHED INTO AN UNTHINKING ACCEPTANCE
OF CHRIST


MOTIVATED
BY TAKING IN LARGE NUMBERS

BAPTIZING LARGE NUMBERS
(w/o POST-BAPT. TRAINING)



- e. "Is Pologamy Ever Permissible?" by Kenneth N. Taylor.
- f. The Caste Problem by Dalauai J. Arthur.
- g. The case of the 82 year old unbaptized "black saint" of Puerto Tehada, Cauca, Colombia.

III. THE RESPONSE TO PETER'S PENTECOSTAL MESSAGE, THE BEGINNING OF THE JEWISH PEOPLE MOVEMENT TO CHRIST, Acts 2:41-47.

A. Everyone Does Not Come to Christ in the Same Manner.

1. Local culture affects conversion patterns.
2. This is so because one important group of cultural components in any culture centers around the decision-making process.
 - a. Assume everyone decide, LJC like us.
 - b. Individual decision = Western pattern.
 - c. By doing so we fail to take into account that culture affects people right at the point of how they normally make decisions within their own culture.

some society is managed to be independent

K-r people movement

B. The Five Conversion Patterns Found in Acts.

1. Individual = Paul, A. 9.
2. Family or household = Cornelius, A. 10, Lydia and the jailor, A. 16.
3. Community = Samaria, A. 8 (Sycar, John 4), Lydda and Joppa, A. 9.
4. Key personality = Eunuch, A. 8. (Sycar, John 4).
5. Tribal = Natives of Malta, A. 28.

C. The Community, Tribal and Even the Family or Household Conversion Patterns Fall Into the Category of People Movements (P.M.).

1. A people movement results from the joint decision of a number of inner related individuals to become Christians.
2. They will come to Christ as a group even though actual conversion is on a one by one basis.
3. Dr. Donald McGavran has popularized the P.M. concept: (McGavran, 1970).
4. The Key is, a P.M. is a multi-individual and mutually interdependent movement of people to Christ (I call it the MI-MI Conversion Pattern).
 - a. MI = Multi-Individual. Each one individually comes to Christ but many do so within a relatively short period of time. (Ibid.; 302).
 - b. MI = Mutually interdependent. All the people know each other and take the step towards Christ in view of the fact that others of the group are doing the same thing.

expansion

world sees outer
ring first

IMPACT
in the world
and ~~the~~ Favor

SENSE of AWE
of heart

ATTITUDE 43-47

displaying the power of God's love

ACTIVITY
continually to glorify God
P (social) (mental)
P (social) (mental)

Faith (common)
Belief (denominational)
together with (worked)

glorifying
(conditioned)
by need not
abandoning
(unconditional)
needs

JOYFUL CHURCH

The Basis
of Foundation

vs. 41

- Receiving the Word of God

of Joy
(political)

[didn't reject any one
area]

unity
(one mind)

zindness
- sincerity (simplicity)
praising God

c. This same community consciousness can react in the opposite manner.

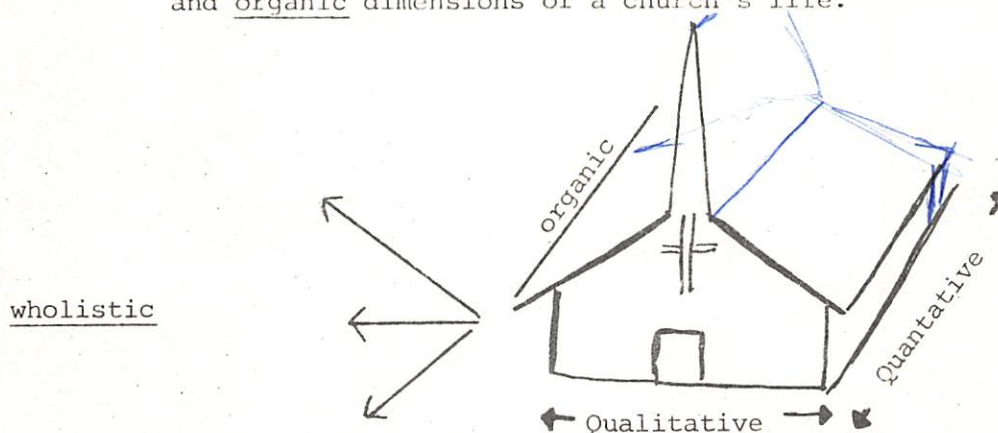
D. Acts 2:41-47 is the Beginning of the Jewish People Movement to Christ.

1. It was probably a combination of a community and a series of family or household movements.
2. Though I have described it as the first crusade of mass evangelism in the early church:
 - a. It is not a case of the multiplication of thousands of unrelated individuals who happened to come to Christ at the same time without there being any relationship one with the other.
 - b. It is a group movement to Christ.

E. The Picture Revealed of the Follow-Through Ministry With the Thousands of Believers Discloses Most of the Key Essentials for the Life and Ministry of a Local Church, v. 41-47.

- | | | |
|------------------------------------|---|--|
| 1. <u>Group Incorporation</u> | ↩ | v. 41 They were baptized and incorporated into the new church |
| 2. <u>Biblical Indoctrination</u> | ↩ | v. 42a They were instructed in the Apostolic teaching. |
| 3. <u>Open Communication</u> | ↩ | v. 42b & 46 They were continually together sharing their lives with each other. |
| 4. <u>Faithful Commemoration</u> | ↩ | v. 42c & 46b They centered their hearts on the Lord's death for man's sins as symbolized in the Lord's Table. |
| 5. <u>Continual Adoration</u> | ↩ | v. 42d, 46a & 47a They worshipped, prayed & praised with joy & sincerity of heart. |
| 6. <u>Social Obligation</u> | ↩ | v. 44-45 They shared all they had with their brethren who were in need, James 1:27 & 2:15-16, I John 3:17-18. |
| 7. <u>Cultural Identification</u> | ↩ | v. 43 & 47b They were so identified with the C.C.s of the target culture, they earned acceptance by the people, I Cor. 1:22. |
| 8. <u>Evangelistic Propagation</u> | ↩ | v. 43 & 47 They lived to evangelize. This was their rationale for being, their one & only mission, Acts 5:42. |

- a. These eight essentials refer to more than the qualitative, quantative and organic dimensions of a church's life.



- b. They take us beyond the limitations of quantative, qualitative and organic growth, into "wholistic growth".
- c. They provide us with a yardstick to measure the status of any church.

- | | |
|-----------------------------|---------------------------------|
| 1) Group Incorporation | <i>Group Incorporation</i> |
| 2) Biblical Indoctrination | <i>Biblical Indoctrination</i> |
| 3) Open Communication | <i>Open Communication</i> |
| 4) Faithful Commemoration | <i>Faithful Commemoration</i> |
| 5) Continual Adoration | <i>Continual Adoration</i> |
| 6) Social Obligation | <i>Social Obligation</i> |
| 7) Cultural Identification | <i>Cultural Identification</i> |
| 8) Evangelistic Propagation | <i>Evangelistic Propagation</i> |

F. Some Closing Comments on the Life and Ministry of the Infant Church.

1. They immediately were organized into a worshipping group, v. 41-47.

- a. Much modern evangelization is non-church related.

- 1) Must bring them into existing churches.
- 2) Must form them into new churches.

Dr. Alan Tippett comments, "One of the unscriptural twists of contemporary theology which both harms church growth theory and hinders the actual growth of the Church is the idea of a 'churchless ministry', the adequacy of merely 'being a Christian out there in the world, without the need for a specific worshipping fellowship". (Tippett, 1970; 58).

- b. This was an extremely large group because it resulted from a P.M. Yet nothing is said in Scripture about an essential size for a group before it can consider itself a church.

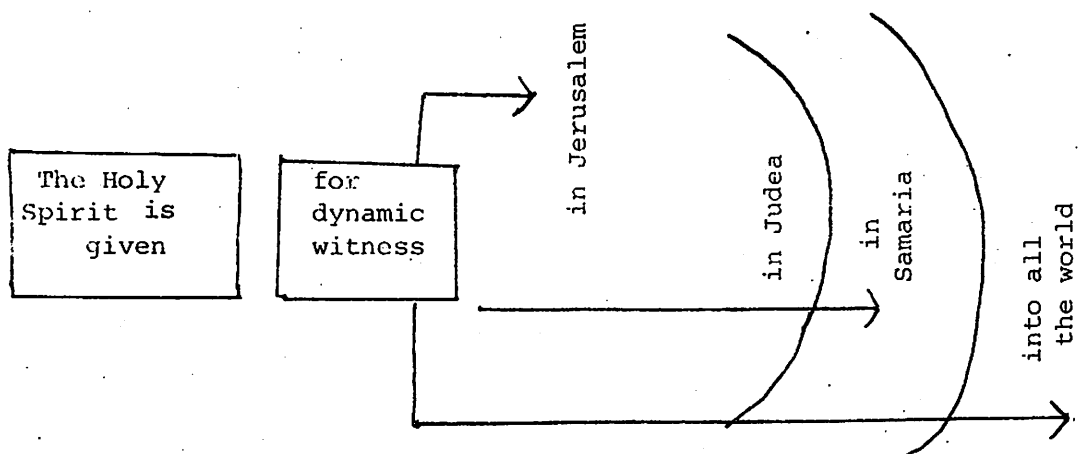
- 1) Size is a cultural, not a theological issue.
 - 2) Any size group which can carry out the 8 essentials can become a church.
2. They followed the "apostles' teaching", v. 42.
- a. Missionaries usually offer their denominational teaching in the place of apostolic teaching. The two are not necessarily synonymous or even compatible.
 - b. There will always be Spirit-gifted teachers within each church.
 - 1) Many missionaries and national leaders trained by them often forget that "gifted" or "adequate" teachers are relative terms.
 - 2) Adequate for one church, even if not for another.
 - 3) Cultural factors determine adequacy.
 - 4) If a person is a man of God, is accepted by his church, and is able to teach "the apostles' doctrine" in a cultural, relevant manner to his own community, he fulfills the requirements of a New Testament teacher regardless of his acceptance or rejection by foreign missionaries, other things being equal.
3. They "broke bread" together almost daily in the homes of the believers, v. 42 and 46.
- a. They did not have their own buildings. They used the temple and homes. For 100 years, there is no mention of church buildings.
 - b. The expression "breaking bread" is the same one used by Luke in Luke 24:35.
 - 1) The Lord Jesus Christ broke bread with His hands, giving thanks.
 - 2) The Lord Jesus Christ had the habit of sharing his meal with the Disciples.
 - 3) Church history reveals it was the custom of the Early Church to combine these practices sharing the evening meal together on frequent occasions and following it with the Lord's Supper.
 - a) This is the first reference to this practice. It is referred to again in Acts 20:7,11.
 - b) We call them the agape (love) feasts.
 - c. The practice evidently became abused in later years in some of the churches according to I Cor. 11:11-24.
 - 1) Paul did not prohibit the practice.
 - 2) He only wanted to correct the abuses.
 - d. The Lord's table along with baptism seem to be the only two sacraments practiced by the Apostolic Church.
4. Prayer occupied a central place in their corporate experience, v. 42.
- a. I have placed it under continual adoration, but we must remember prayer is more than adoration. It is also petition, Matt. 6:9-13 (See Luke 11:1-13).

b. Here I only want to mention three additional thoughts.

- 1) In the beginning, the early Christians attended and participated in the common daily Jewish prayer meetings in the temple at Jerusalem, v. 16:3.
 - a) Were Jews.
 - b) Were still accepted.
 - c) Had home prayer meetings also.
- 2) The change began in A. 4.
 - a) Acts 4 = private meeting, not in the temple with the Jews.
 - b) All group prayer meetings throughout the rest of Acts were private.
 - c) Also from this point on, the group activity of the Christians within the temple will be evangelism and teaching in the porches and courtyards, Acts 3:11; 4:12f; 4:19-20; 4:25; 4:42.
- 3) The prayers referred to could also include family and individual prayer as well as group prayer.
 - a) God's people are always a praying people.

5. All we have been seeing is in the context of mission, redemptive outreach, v. 43 and 47b; 3:11f; 4:8f; 4:31; 5:11f; 5:19,20; 5:42.

- a. If the first seven of the key features are stressed outside of the context of the eighth, Evangelistic Proclamation, we violate the Word of God.
- b. We customarily do this very thing. Most pastoral ministry is to the existing church as an end in itself. Dr. Peter Wagner calls this the "church development syndrome".
- c. Remember what we said at the beginning.
 - 1) Acts is a missionary book.
 - 2) The History of Acts is a missionary history.
 - 3) The Christ of Acts is a missionary Christ.
 - 4) The Holy Spirit of Acts is a missionary Holy Spirit.
 - 5) The Church of Acts is a missionary Church.
 - 6) The Bible is a missionary Bible.
 - 7) God is a missionary God.
 - 8) Are you a missionary Christian?
 - 9) Is your church a missionary church?
- d. This missionary truth could be diagrammed as follows:



(Gerber, 1973; 22).

LESSON TWELVE, THE FIRST MIRACLE AND PETER'S SECOND PROCLAMATION OF THE GOSPEL
FURTHER SPREADING THE JEWISH PEOPLE MOVEMENT
Introduction - Acts 3-4:4

A. With the Descent of the Missionary Spirit on Pentecost, the Evangelist Thrust of the Early Church is Set in Motion.

1. Through the response to Peter's "ideal" evangelistic sermon, the Jewish People Movement begins.
2. The result is three thousand converts added to the original one hundred and twenty who experienced the Spirit's baptism and infilling, A. 2:41.

B. This is Only the Beginning. God Will Again Take Charge and Thrust the New Church Into Its Second Evangelistic Campaign in a Matter of Days After the Harvest of Pentecost, Acts 3-4:4.

1. The first "campaign" was a straight evangelistic crusade, Acts 2.
2. The next one will be a modified healing crusade, Acts 3-4:4.
 - a. It will center around the first miracle performed by the new Church.
 - b. It will result in a greater harvest of souls than the one experienced on Pentecost, driving forward at breath taking speed the Jewish People Movement.

I. THE DRAMATIC STORY OF THE HEALING OF THE LAME MAN, v. 1-10.

A. The Setting, on the Way to Prayer, Meeting, v. 1.

1. The Jews had three set hours of prayer, the third, sixth, and ninth hours or at 9:00 a.m., 12 noon and 3:00 p.m. *not a etc*
2. Several important events occurred in Scripture at the ninth hour Our Savior's cry of anguish, M. 27:45,46, the hour the lame man was healed, A. 3:1f; the hour Cornelius saw his vision, A. 10:3,30.

B. The Persons Involved, Peter, John and "a certain man who had been lame from his mother's womb", v. 2.

1. Peter and John.
 - a. Peter = "Rocklike".
 - b. John = "Lord of Grace".
 - c. They were part of that inner circle of two, three or four disciples who were given more responsibility than the others, Peter, Andrew, James and John, Matt. 4:19-21; 10:21; 17:1; Mark 10:35-41; 13:3; Luke 22:8; John 20:29.

2. The lame man, v. 2-3, 9-10.

- a. The fact he was born lame enhances the miracle for it means his limbs were completely atrophied. *completely w/o strength.*

C. Peter's Response to the Man's Cries, v. 4.

1. "Fixed his gaze upon him".

a. Protracted gaze: *stare*

b. A. 14:9 = same word. *eye for healing P*

1) While it is often recorded that lame persons were healed in the New Testament, Acts 3:1f and 14:9 are the only two specific cases of the healing of lame persons that are given in detail.

2) In 14:9 it says that through fixing his gaze on the lame man, Paul discerned the man had "faith to be made well". *Perhaps the same was true of the lame man in our story. sovereign act of God - not in Peter's mind*

2. He commanded "Look at us". This was probably to gain his full attention amidst the noise of the crowd.

D. The Man's Response to Peter's Command: "he gave them his attention", v. 5.

E. Peter's Response to the Man's Obedience, v. 6-7a.

1. A statement of lack and of provision, v. 6-7.

I don't have what you think you need - I do have what you do need.

2. The use of the name of Jesus, v. 6.

Name of Jesus

a. The character, person and authority of Christ is the meaning. *"All who Christ is"*

b. It is as if Peter had said "because of who Jesus Christ is, and by virtue of His character, authority and power, rise up and walk" (Walker; 67), M. 28:18, R. 10:9-10, A. 2:36.

c. Walker continues pointing out, "the word name in the sense of revealed character and accredited authority, occurs in the Acts some thirty-four times" (Ibid.). It takes us back to Mark 16:15-20 and Luke 10:17-19.

d. Thus demons cast out by His Name, L. 10:17-19, A. 16:18, etc.

Demons subject to His Name

3. A terse command, "Walk". It reminds us of Jesus' command, "Lazarus, come forth", John 11:43.

4. Physical contact with the helpless man, v. 7a.

a. An act of compassion. *petar touched him*

b. An act of faith on Peter's part, i.e., he pulled him to his feet, v. 7.

F. The Man's Response to Peter's Actions, v. 7b-8.

1. He knew immediate healing, v. 7b. *medical term*
 - a. This word "immediately" occurs again in Acts 5:10; 9:18; 12:23; 16:26, 33, as well as ten times in Luke's Gospel. The idea is immediate action, no delay.
 - b. Luke evidently liked to use it as a medical term speaking of the instant effect of divine healing. *feet*
2. His feet and his ankles were strengthened, v. 7c. *been incapable to walk for 40 yrs.*
 - a. "Soles of feet". *feet*
 - b. It and "ankles" are found only in this verse in the New Testament both represent additions to the long list of technical words and phrases used only by Luke which reveal his professional knowledge as "the beloved physician", Col. 4:14.
 - c. Walker comments:

"Luke was a physician by profession (Col. 4:14). This harmonizes with the fact that the writer of the third Gospel and the Acts dwells carefully on the nature of diseases, (e.g., Luke 8:43; 13:11-13, Acts 3:1-8; 9:33; 14:8; 28:8-9). He also uses technical terminology found in the pages of Greek medical writers. To cite a few instances out of many, he speaks of one "holden with a great fever" (Luke 4:38), of 'a man who was palsied' (Luke 5:18, 24, cf. Acts 8:7; 9:33), of another that 'had the dropsy' (Luke 14:2), of 'surfeiting' (Luke 21:34, meaning drunken headache), of one whose 'feet and ankle-bones received strength' (Acts 3:7), of a 'mist' over the eyes (Acts 13:11), of 'fever and dysentery' all expressions of a technical nature".
3. He went through a series of dramatic progressive actions, v. 8a.
 - a. He "leaped" to his feet, v. 8a. This was no slow and painful rising up. A dramatic surging of life in his bones forced him to leap up as if on springs.
 - b. Next he just "stood" on his heels, feet and legs as if contemplating the wonder (which we all take for granted) of his ability to hold his body erect after 40 years of lying down.
 - c. Like child walked up and down.
 - d. Leapfrogging--Temple--Hallelujah! (Ben Hur)
- G. The Reaction of the Multitude to the Man's Transformation, v. 9-10.
 1. "All the people saw (and heard) him walking and praising God", v. 9.
 - a. 9th hour, evening sacrifice (3:00 p.m.).
 - b. At first stared, "out of mind"? , v. 9.

2. "They were taking note of him", v. 10a.
3. The progressiveness of their reaction to his healing, v. 10b.

- a. "Wonder" = amazement

- b. Amazement

- 1) ^{1/}ΕΚΘΥΑΣΙΣ - ecstasy.

- 2) It is best translated "astonishment" as in Mark 16:8 or "entrancement". Walker comments, "It denotes a great disturbance or distraction of mind resulting from wonder or terror" (Ibid; 9).

- 3) It occurs three more times in Acts and is translated "trance" on each occasion, Acts 10:10; 11:5; 22:17.

H. The Final Act of the Healed Man Which Prepares the Way for Peter's Second Public Proclamation of the Gospel and the Continuance of the Jewish People Movement, v. 11.

1. He clung to the two apostles, v. 11a.

- a. "to overpower".

- b. Evidently, they were about to leave the temple but the healed man blocked their exit and clung to them not permitting them to leave and giving time for a large crowd to gather together.

- c. Once again, God the Father, through the miraculous healing takes upon Himself the responsibility of the advertisement committee and gathers the crowd to hear Peter's preaching.

- d. As I wrote further in the article in Christianity Today:

"Soon God launches another evangelistic crusade in the same city. This time it was a healing crusade. Acts 3 tells the story, that of the crippled man whom Peter healed. After he was healed, the man could not restrain his joy. He went into the temple, 'walking and leaping and praising God'. He 'firmly clung' to Peter and John. And 'all the people in utmost amazement ran together and crowded around them'.

"God seems to like spiritual excitement. He enjoys seeing men break with restraint when there is good reason for doing so. He evidently is pleased when they throw aside enslaving traditions and preach the Word, anywhere, any time," (Ibid; 7).

2. This is the evangelistic view of miracles.

II. PETER'S SECOND PUBLIC PROCLAMATION OF THE GOSPEL, v. 11-26.

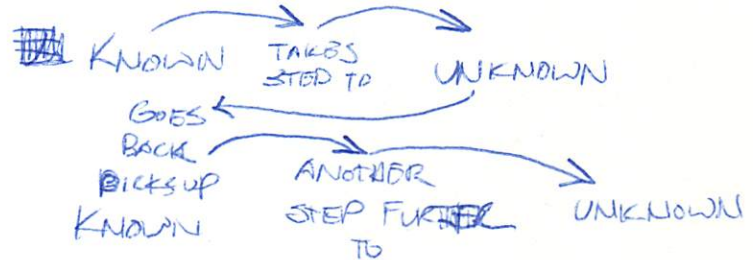
- A. The Introduction of His Message; Peter Relates to Their "Felt" Needs, v. 11-12, From There to Real Needs.

*Peter relates to felt needs - why that man healed
relates to real needs - Christ crucified.*

B. He Next Ties the Explanation of the Miracle, the Unknown, to Their Faith in God of Their Fathers, the Known, v. 13-15.

1. Throughout the entire first part of the message, Peter will go from the known to the unknown over and over again.
2. Some examples of the above.

- a. Known, v. 13a.
- b. Unknown, v. 13b.
- c. Known, v. 13c.
- d. Unknown, v. 14a.
- e. Known, v. 14b.
- f. Unknown, v. 15.



C. He Will Switch Over and Go From the Unknown to the Known, v. 16-18.

1. A few examples of the above.
 - a. Unknown, v. 16a.
 - b. Known, v. 16b.
 - c. Unknown, v. 16c.
 - d. Known, v. 16d.
 - e. Unknown, v. 17.
 - f. Known, v. 18a.
 - g. Unknown, v. 18b.
2. He will now move from the explanation of what had happened to the lame man to their personal needs.

D. He Switches From Their Felt Needs to Their Real Needs, v. 19-26.

1. The need to repent of their sin of having crucified their promised Savior, v. 19a. Repentance is essential to Gospel preaching, A. 20:21.
2. He strengthens His call to repentance by saying "return", v. 19b.
 - a. It is the very same word Jesus addressed to Peter when he burst Peter's bubble of self-confidence by announcing he would betray His master--Luke 22:32.
 - 1) "to convert", is the meaning of the word.
 - b. This word so engraved itself on Peter's mind he not only used it here in his challenge to the Jewish multitudes to repent, he also used it to sum up what all believers do when they come to Christ as

1 Peter 2:25

Savior, I Peter 2:25, i.e., we have returned to the fold, to our rightful Owner and Protector.

- convert*
changing your mind toward Christ
- c. It became a favorite word of Luke and early Christian preachers to describe the action which brings salvation to sinners, Acts 9:35; 11:21; 14:15; 15:19; 26:18,20; 28:27.

3. Their need for the forgiveness of their sins, v. 19c.

4. The need for the spiritual refreshing God brings into the lives of repentant sinners, v. 19d.

a. These are the experiences of grace and blessing God gives to His pilgrim people in the present age prior to His second coming.

b. The word "revival" means "to refresh".

b. II T. 1:16. - *triumphant but worn-out*

5. The need for the final consummation of all God's purposes for man which will only be accomplished at His glorious second coming, v. 20-24, Eph. 1:9-14.

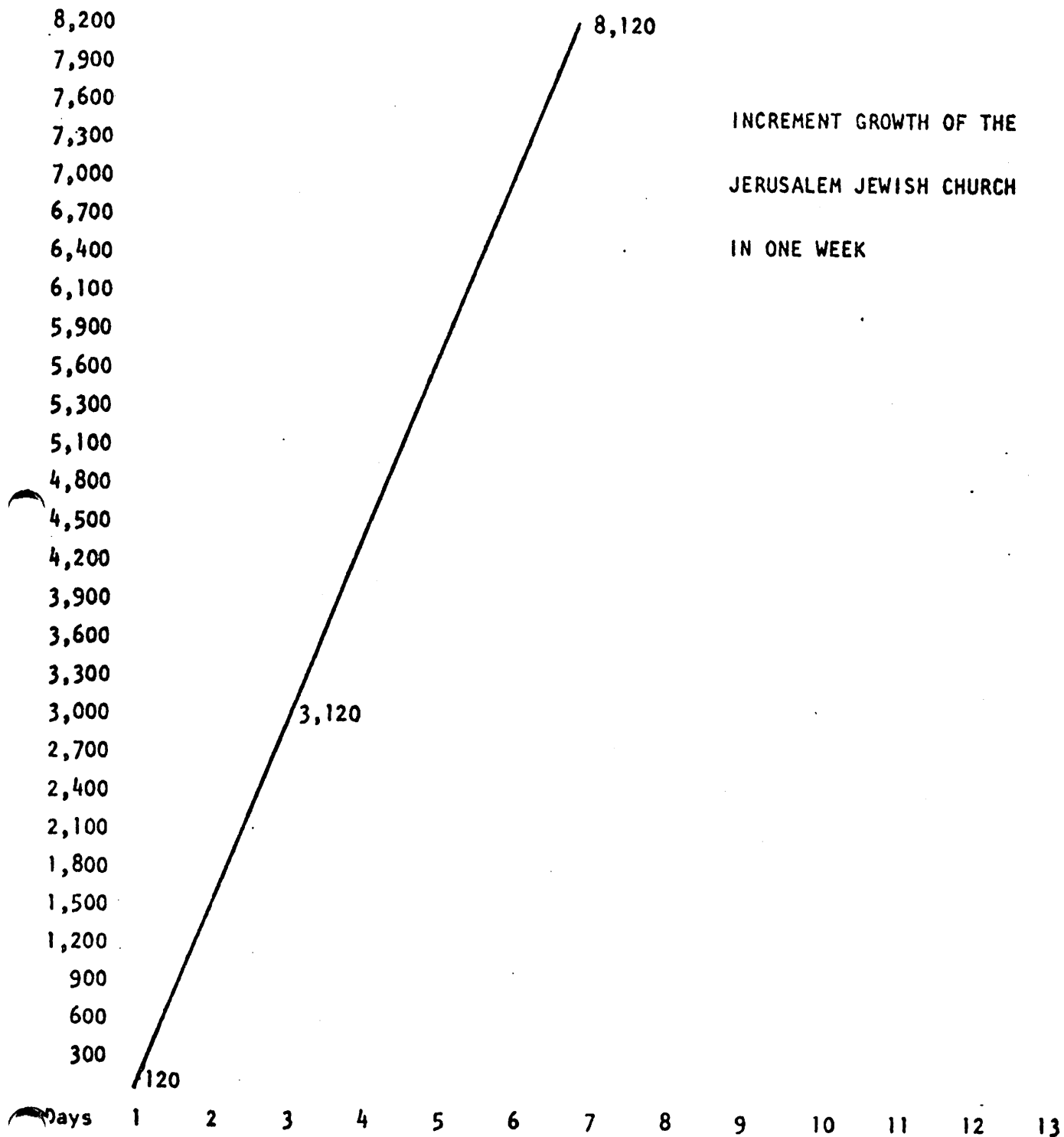
6. The need to understand all this is exactly what God promised from the very beginning when He called out Abraham and continuing on down through all the prophets, v. 25,26.

E. The Immediate Result of Peter's Message is Two-Fold, A. 4:1-4.

1. The first public clash with the Jewish Leaders which will become the subject of one of our next studies, Acts 4:1-3.

2. The greatest expansion of all in the Jewish People Movement which began on the Day of Pentecost, Acts 4:4.

a. An attempt to put on a church growth chart the astonishing quantitative growth of this church would result in an amazing picture, See next page.



LESSON THIRTEEN, THE FIRST PUBLIC CLASH WITH THE JEWISH LEADERS
Acts 4:1-22
Introduction

A. The Church Has Been Growing At An Amazing Rate As We Saw in Lesson 12.

1. Evidently, things happened so rapidly the opposition was caught completely off guard.
2. With the death of Christ, the virtual disappearance of His disciples and the bribes given to the soldiers who guarded his tomb to cover up the news of the resurrection, the Jewish leaders probably thought they were through with the sect of the Nazarene, Matt. 28:11-15.
3. The first event that must have given them second thoughts was Pentecost.
 - a. With a million pilgrims jamming the city, they were too busy to do anything about these strange Jews who had spoken in strange languages.
 - b. Besides, nothing else dramatic or disturbing had happened since then.
4. Consequently, they were unprepared to handle the multitudes who flocked around the disciples of the Nazarene who had inconspicuously been meeting in the temple courts.

B. Suddenly, the News Flashes Across the Temple Courts and Chambers That The Followers of Christ Have Now Taken Over the Temple So as to Assume the Role Assigned to the Jewish Leaders, That of Teaching the People the Word of God.

1. This sets the stage for the first of four persecutions that the young Church will be called upon to endure in the coming years.
2. Each persecution will build upon the prior one and each will become more severe than the former.

C. The First Mild Persecution is Described in Acts 4:1-22 as the Direct Result Of the Healing of the Lame Man of Acts 3.

I. THE LEADERS OF THE CLASH, v. 1.

(A) The Priests, v. 1a. (Temple priests).

1. There were twenty-four courses of priests each of which performed temple services for a week at a time, I Chron. 24:1-19 and II Chron. 23:8, Luke 1:5 and 8-9.

(B) The Captain of the Temple, v. 1b. One was
source

1. Levite = maintain order in the temple.
2. Group levites were under him = temple guards.

C. The Sadducees, v. 1c.

1. We will look at the position of the Sadducees later in this study.
2. It will suffice to say that, while in the Gospels the chief opposition to the Lord Jesus came from the Pharisees, in the Acts the chief opposition against the early believers comes from the Sadducees. We will see why in a moment.

II. THE CAUSE OF THE CLASH, v. 2. *except Paul*

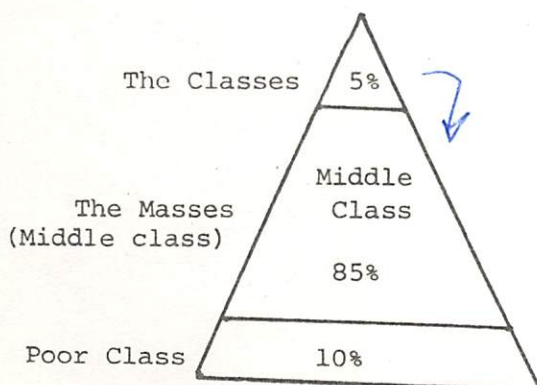
A. "They Were Teaching", v. 2a.

1. The right to teach belonged to the religious heirarchy. They saw their position threatened by these uneducated Christians, v. 2a and 13.
 - a. Times have not changed. We have teaching heirarchy.
 - b. One has to be licensed to preach, ordained to baptize or celebrate the Lord's supper, and have degrees behind his name to get a hearing.
 - c. Pastor's resist "untrained (by men) laymen".
 - d. Mission field struggle focus on Eph. 4:11-12.
2. The teaching gifts are the most honored gifts in Scripture. They head the list in all four Pauline lists of spiritual gifts and in Peter's short list; Rom. 12:6-8; I Cor. 12:8-10; 12:28, Eph. 4:11, I Pet. 4:10.

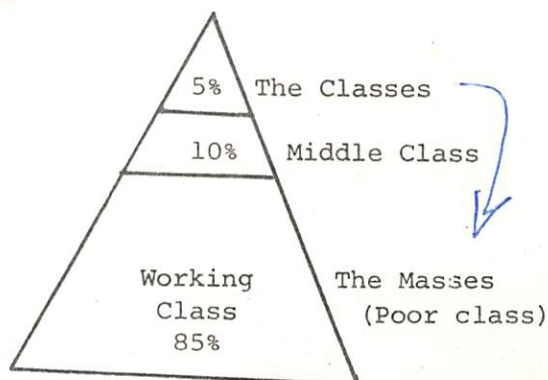
B. "They Were Teaching the People", v. 2b.

1. Not only did the leaders feel only they were ordained to teach the people, they also feared the power of the people, Acts 5:26. & 4:21.
- ★ 2. This points out what Church Growth strategists call the class-mass society. Society is composed of the classes who sit on top of the power structure and the masses whose life they attempt to control.
 - a. The class-mass structure in the Third World as contrasted with the Western World.

THE WESTERN WORLD



THE THIRD WORLD



approximates

b. The Western World represents a middle class, class-mass complex.

- 1) High school graduates.
- 2) Literate (functional-question with High School students can't read well in U.S.A.).
- 3) Politically and socially aware.
- 4) Social mobility--up social ladder.

c. The Third World represents a poor, laboring class, class-mass complex.

- 1) Less than primary school.
- 2) Functional non-literates.
- 3) Politically and socially unaware--lack power.
- 4) Social stagnancy.

3. Here is the reason the traditional western Protestant concept of a highly trained, full-time, one-man ministry impedes the growth of churches in the Third World.

4. We live in a day of the masses. Their power, because of mass media which makes information hitherto denied to them available to all men, is recognized and feared by the classes as never before.

5. Today "the people", the masses are on the march, masses of underprivileged people spearheaded by a conscience-stricken group of intellectuals.

C. They Were "Proclaiming in Jesus the Resurrection From the Dead" v. 2c.)

1. This is a summary expression of the apostolic preaching, Acts 1:21-22 2:24-36; 4:2; 4:33; 17:18 & 31-32; 23:6; 24:15.

2. Should this also be the main focus of our preaching today?

a. Essential--also death, I C. 15:1-3.

b. We tend-death = summary expression.

3. It was "the" essential point of the apostolic preaching because:

a. It was preached to the generations who witnessed His death.

b. Therefore the credibility of His redemptive work and thus of their preaching rose or fell on the question of the resurrection of the Lord and the general fact of a resurrection from the dead.

c. The question is of maximum relevancy.

4. The message of the resurrection was especially repugnant to these leaders because they were Sadducees (See Acts 23:6-10).

III. THE EMERGING OPPOSITION TO THE YOUNG CHURCH, v. 5.

A. The Opposition Centered in the 'Supreme Court' of the Jews, the Sanhedrin or Council, or Senate, v. 5, 6, 15 and *Chapt. 5:21*

1. Seventy one members.

2. Membership from five groups:

- a. High priest, v. 6.
- b. Elders, v. 5.
- c. Scribes, v. 5.
- d. Pharisees = the rulers of verse 5.
 - 1) Legalistic fundamentalists.
 - 2) Famous prayer "Thank God I wasn't born a leper, Gentile or woman".
 - 3) *enemies of LJC = gospels*
- e. Sadducees, v. 1.
 - 1) *about a* Extreme liberals--power = high priest had to be a Sadducee.
 - 2) *transcend* LJC ~~in Gospels~~ in Acts = Sadducees.
 - 3) Influenced by Greek culture and philosophy.

B. The Apostles Were Put in Prison and the Next Day Brought To Trial, v. 3,7.

1. Semicircle--accused in center.
2. Scornful question, v. 7.
3. The promised divine provision making God's servants sufficient for every circumstance into which he allows them to fall in the course of their life and ministry, v. 8.
4. The direct answer centering in the uniqueness of the person and work of Christ, v. 8-12.
 - a. Courteous, v. 8. *Rulers; elders of the people*
 - b. Put them on trial--good work, v. 9. *how you try us for healing a lame man*
 - c. Lame man was with them, v. 9-10 and 14.
 - d. Name of LJC, v. 7, 10 (twice) 12, 17-18 & 30. Total = 7.
 - e. Went beyond answering questions, v. 10-12.
 - 1) "You, not Romans crucified Him", v. 10.
 - 2) "God raised Him", v. 10.
 - 3) Proof, v. 10, & 14.
 - 4) Scriptural support, v. 11.
 - 5) Dogmatic affirmation and warning, v. 12.
5. The dilemma of the "class" leaders in the presence of such overwhelming evidence of divine power, v. 13-18.

b There was the healed man, how could they explain that away? v. 14.

a Then there was something about Peter and John that they couldn't explain, v. 13.

instructed - according to biblical training
untrained - laymen not clergy

xiii-5

- 1) "observed" - scrutiny - contemplation. [stare.]
- 2) "understood" aorist = once and for all. drawn upon them
- 3) "marveling" = astonished.
- 4) "recognize" = imperfect--growing process.

c. Finally, they could only resort to threats and fear to stop the advance of the Gospel, v. 15-18.

6. The open refusal of the apostles to obey the orders of the Jewish Supreme Court, v. 19-20.

- Concept of the chain of command
Mt. 22
Realize that Caesar's Realize I God
but when Caesar's prayer God then He must be opposed.
- a. The first case of "civil disobedience", v. 19-20, A. 5:28-29.
 - b. Were obeying LJC, M. 22:15-21; 28:18-20, R. 13:1-7.
 - c. Conflict in commands, A. 4:18 and 10:42, Rom. 13:1-7.
 - d. Solution, we obey God and disobey men when their commands conflict with God's A. 4:19-20; 5:28-29 (Gothard; Chain of Command).

- 1) Hostile world--Non-conformists as our Lord.
- 2) Be prepared to suffer the consequences as the apostles were.

— Story of Martin Luther — if they had followed the chain of command to the degree would have been no reference.

— Their obedience to God was rewarded by their release from prison and the respect of "the people", the masses, v. 21-22.

c. The Narrative Continues to Move Forward as the First Clash with the Jewish Leaders Comes to an End.

1. Next comes the most remarkable prayer meeting in the pages of the New Testament, v. 23-31.
2. This will be followed by the first glimpse into the inner life of the infant Church, v. 32-6:7.
3. In the middle will come a new surge in evangelism followed by the second persecution against the Church, 5:11-42.

LESSON FOURTEEN, THE INNER LIFE OF

THE YOUNG CHURCH Acts 4:23-6:7

*Insights of inner life of
young church*

I. CHURCH POWERFUL IN GROUP PRAYER, v. 23-31.

A. Substance of Prayer, v. 24b-30.1. Concentration on God, His Person and Nature, v. 24-26; See Matt. 6:9-15.

- a. "Oh Lord, it is Thou"; M. 6:9-10. *Our concept of God - change our life.*
 b. His Transcendence; M. 6:9-10.
 c. His Immanence; M. 6:9, "Our Father", i.e., the most revolutionary view of God, L. 11:1-13. *He's right there w/ us.*

2. Information as prelude to petition, v. 27.3. Declaration of God's sovereignty, v. 28 (Acts 2:22-24). (See J. I. Packer's Evangelism and the Sovereignty of God). *2 apparent contradictory truths*4. Three-fold petition, v. 29-30. *Free will of men*a. God's awareness of their situation, v. 29a.b. God's enablement to witness, v. 29b.c. God's manifestation of His power to do miracles, v. 30. *(not petition to quit)*B. Response to Prayer: Physical; v. 31a, Internal; v. 31b, and External, v. 33.II. UNSELFISH IN VIEW OF AND USE OF MATERIAL POSSESSIONS, v. 32-37.

Concept of material goods

A. Vast Size of Jerusalem Church, v. 32a; 1:15; 2:41; 4:4.1. Graph of growth to Acts 4:4, page xiv-4a. *120 + 3,000 + 5,000 men = 10,000 (?)*

2. Evident continued growth.

3. Satan will loose greatest assault to stop growth of people movement.

B. Great Love, Unity and Mutual Concern, v. 32, 34-35; 2:44-45.C. Introduction to One of Greatest Saints, Barnabas, v. 36-37.D. How Can We Best Describe the Actions of the Church in v. 32-34?

1. "Christian" communism? No! Was voluntary, not imposed, A. 5:4.

2. Communal living? No! *Scriptural term not even ideal* *each one according to his need and each one according to his ability - mark*3. The evidence of a social conscience leading to the first social welfare program of the Church? Yes! *art of social concern* *church of all classes - wealthy - poor - destitute*E. Was the Experiment ("Jerusalem" experiment) Successful and Stated As A Command or Precedent for Future Generations? *(give)*

Created because of concept of "inner" - thought problem was economic not the moral depravity of men

1. It is not a command. It was never repeated. It is simply the historical record of their first attempt to meet the social needs of the Church's poor.
2. It was a failure, in the professor's opinion:
 - a. It wiped out all the capital assets of the Church and its members.
 - b. From this day forward, the Jerusalem Church is a poverty stricken Church, in need of support from the Pauline Gentile Churches, Acts 11:27-30, etc.
3. It soon created problems too big for the Apostles to handle, A. 5 and 6:1-4.
 - a. Welfare church.
 - b. Demands of welfare program crowded out time for evangelism, v. 3.

INTOLERANT OF HYPRICRISY WITHIN ITS RANKS, Acts 5:1-16.

Rv. 12:12

Eph. 4:27

- A. Christians and Churches Are Main Objects of Satan's Attacks (Gen. 3:15f).
See Acts 20:29-30 for Churches. 2 Cor. 2:11; 11:3
so they can't complete the course, gods set before us
- B. A. Glasser's Views - Defile, Divide, Distort and Destroy.
 - A.5
 - A.6
 - A.4. *talk but don't talk about Jesus*
- C. Overview of Story, v. 1-10.

Truth is the issue

 1. In early chapters of Acts, Satan tries to distort (4:18, 5:28), defile (chapter 5), destroy (5:33) and divide (Chap. 6) the Church.
 2. A Christian household not quite Christian, v. 1-4 and 7-9.
 - a. Background, A. 4:36-37. *ex. of Barnabas*
 - b. Jealousy led to hypocrisy, lying to men and God, v. 3.
 3. A Church leadership adequate to confront Satan and sin, v. 3,4,8,9.
 - a. Peter exercised the gift of discerning, or distinguishing of spirits, I Cor. 12:10. *Ability to know spirit behind person*
 - b. There is no such gift as the gift of discernment listed in Scripture. The nearest thing would be the twin gifts of word of wisdom and word of knowledge, I Cor. 12:8.
 4. A surrender to Satan that led to Church discipline and God's judgment, v. 3-10.
 5. Satan was the originator of the man's sin at this point, v. 3.
 - a. Sin begins in the flesh and is reinforced by demons specializing in that sin. Thus sin is both of man and Satan, v. 3 & James 1:13-17.
I made me do it - not Satan
 - b. Example of Judas; the three steps to demonic invasion:
 - ① temptation
 - ② lust - flesh
 - ③ sin
 - ④ death

Give no grounds to the devil

2 cor. 11:3 - simplicity →
[mental] purity →
BATTLE OF THE MIND 2 cor. 10:3-6
confusion - relig. experience no confined
religious people to scripture.
immorality to church ones

- Angels Fleet & Evil* *Dickerson*
why X in Crack Up. *The Adversary* *Subeek* *(Biblical Demonology Demons in the World Toward)* *xiv-3*
Nelson *what Demons can Do To Exits*
- 1) Begins in flesh, John 12:4-6, Eph. 4:17-5:12, Gal. 5:16-25.
 - 2) Reinforced by Satan through his hierarchy of demons, John 13:2. Ananias was probably at this point, Eph. 6:12.
 - * 3) If not renounced and resisted, can lead to possession as in the case of the unsaved and ~~unbelievers~~, invasion or obsession as in the case of saved, John 13:27, Eph. 4:27, II Tim. 2:22-26, I Cor. 5:5 Ananias at this point?

D. The Six-Fold Result, v. 10-42.

1. Death, v. 5 and 10.
2. Fear upon church and public, v. 5 and 11.
3. Unusual manifestations of God's power in answer to their prayer in A. 4:30., v. 12-16.
4. Contradictory reaction of non-Christians, v. 13-14.
5. Effective evangelism producing greatest numerical growth to date, v. 14-16.
6. Beginning of second major clash with Sanhedrin, v. 17-42.



dark, unclean spirit

IV. UNDER INCREASING OPPOSITION FROM JEWISH HIERARCHY, v. 17-42.

- A. Chief enemies, the Sadducees, v. 17.
- B. Satan's Attempt to Destroy the Church Leadership, v. 18 (This was the first time the Apostolic band came under persecution).
- C. Chief Deliverer is Angel of the Lord, v. 19-20 "Jail breaking angel"
- D. Obedience of the Apostles, v. 21a.
- E. Second arrest of the Twelve and Trial by the Sanhedrin, v. 21b-42.
 1. The full Sanhedrin, v. 21b.
 2. Their utter perplexity, v. 22-24.
 3. The second arrest of the twelve, v. 25-27 (Third for Peter and John).
 4. Declaration of disobedience, v. 28.
 5. Defiance of the Apostles, v. 29-32 (civil disobedience or passive disobedience). *resistance*
 6. Impulsive decision of the Council, v. 33 (compare Acts 7:54 & 57 = "saw in two").
 7. Wholesome influence of Gamaliel, v. 34-39.
 8. Decision of the Council, v. 40 = a compromise.
 9. Response of the Apostles, v. 41-42.

V. WISE IN SURMOUNTING TENSION WITHIN ITS RANKS, Acts 6:1-7.

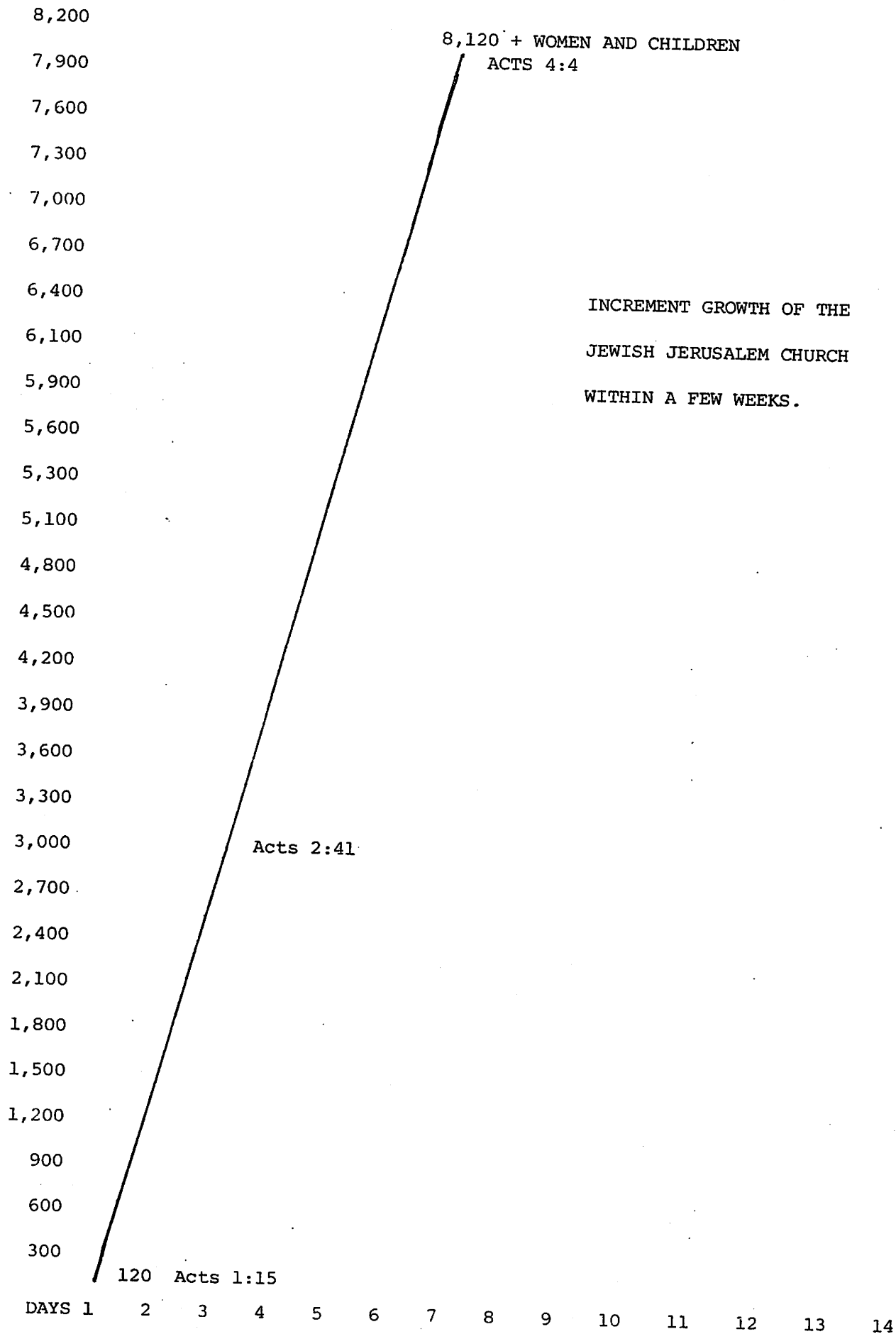
A. Satan Has Tried To:

1. Destroy the Church, Acts 4 and 5:33.
2. Distort the Church, Acts 4:18, 5:28, 40.
3. Defile the Church, Acts 5:1-10.

B. Now He Will Try To Divide The Church.

1. A monocultural church had become bi-cultural, v. 1a.
2. A cultural problem became a spiritual problem, v. 1b.
3. The first revelation of the Division of Responsibilities within the local church based on holy lifestyle and appropriate spiritual gifts, v. 2-6.
 - a. The ^{apostles} "us" versus "you" principle, v. 2-3 = Spiritual leaders vs. congregation.
 - b. The "us" versus "them" principle, v. 2-6 = ^{deacons and congregation} Spiritual leaders vs. administrative leaders.

C. Satan's Defeat And The Continued Growth of the Church, v. 7.D. Spills Over Into New Sub-Culture, v. 7a, i.e., the "Enemy" sub-culture.E. The Introduction to Two Deacon-Evangelists, Stephen and Philip, v. 5, 8f and Acts 8:5f.



STEPHEN THE DEACON - MARTYR SETTING THE STAGE
FOR THE THIRD AND GREATEST PERSECUTION AGAINST THE CHURCH

Introduction

A. Acts Six Is What Winston Churchill ^{Act 6:8-7:60} Called a "Hinge of History".

1. "Big doors swing on small hinges".
2. Meaning is a series of major historical events can depend on one seemingly insignificant event.
3. The detail given to the events of Acts 6 reveals Luke's keen historical "mind set".
4. He knew how strategic these events would be to the ongoing missionary activity of the Church.

B. The Swing From A Hebrew "Jewish" Church To A Hellenistic "Gentile" Church Is Top in God's Priority, Acts 1:8.

1. The softening up process ^{is} was the tension caused by the spilling over of the Church into the Hellenistic Jewish sub-culture, A. 6:1.
2. With the solving of the immediate social welfare problem, the Jerusalem Church learned:
 - a. There was room for both cultural groups within the same church.
 - b. The way to encourage minority groups within the local church is to put some of their most spiritual and capable leaders in charge of the jobs that usually cause the most tension.
 - 1) The entire congregation voted on the first deacons, v. 3-5.
 - 2) All the men chosen were Hellenists, none were Hebrews, v. 5.
 - 3) This is dramatic evidence of the high degree of Christlike living that characterized the young Church.
 - 4) It is significant to notice the detail given about one of "the seven", besides Stephen and Philip, "Nicolas the proselyte from Antioch". v. 5.
 - a) Gentile.
 - b) Converted to Judaism.
 - c) Converted to LJC.
 - d) From Antioch, why important? A. 11 & 13f.
 - e) Further evidence of plurality of cultures.

foreboding of Paul, etc.

3. The stage is being set for the great advance, the Gospel going to the nations which will directly result from the ministry of Stephen and the persecution that burst forth after his martyrdom.

I. STEPHEN, THE DEACON MARTYR *11-15*

A. Stephen's Official Position In the Church Was That of a Deacon, v. ~~1-5~~

1-6

1. He was given this function in light of his exemplary life style and his spiritual gifts, v. 3.
 2. His most outstanding gift must have been "the gift of service", Rom. 12:7.
 - a. Stephen had the "deacon gift" so he was appointed as a deacon, responsible to help "deacon tables".
 - b. The office of deacon is highly honored in Scripture, I Tim. 3:8f.
 - 1) Second only to pastoral team.
 - 2) Requirements equally high, I T. 3:1-13
 - c. Our modern practice of appointing unqualified but influential and often wealthy persons to this office is a violation of the Word of God.
- more than one gift (but not everything).*
- B. Stephen, Like Most Christians, Was Bi-Charismatic, Not Mono-Charismatic Nor Pan-Charismatic, i.e., He Possessed More Than One Gift But Not All The Gifts.
1. He had the serving gift as we have already seen.
 2. He must have also possessed the leading gift or gift of ruling, R. 12:8.
 - a. It means "to stand before - to lead - to attend to (indicating care and diligence", Vine says (Ibid; 307).
 3. He possibly possessed the gift of "administrations", I Cor. 12:28.
 - a. It means "to guide, to steer or pilot", (Vine; 168).
 - b. Robertson and Plummer say the word "acquires a sense of directing with skill and wisdom" (Robertson and Plummer, 1961; 28).
 - c. Consistent with Acts 6:3.
 - d. One of the things that infuriated enemies, v. 10.
 4. He exercised the gift of "the effecting of miracles", v. 8 and I Cor. 12:6.
 - a. The first word is found in I Cor. 12:6a, it is energizing "effecting". *Effecting. Force/Work of God*
 - b. The second word ~~is~~ translated "miracles". *1 Cor. 12:10. Act. 6:8 - dream/111*
 - 1) It is the word *dunamis* which means power, but can be translated miracles. *from God*
 - 2) The three key words for unusual supernatural acts are all found in verse 8. *^*
 - a) *dunamis* = miracle (power).

b) *tepas* = wonder

c) *semion* = sign

3) Stephen performed *tepas* "wonders" and *semion* "signs". These are the results of the possession of the gift of *dunamis* "miracles".

5. He also possessed a great portion of the grace of God that manifested itself in the gift of teaching, Acts 6:10-7:53, R. 12:7, I C. 12:28, Eph. 4:11.

6. Finally, he had the gift of evangelism, Acts 6:8-7:53. He was a teacher-evangelist, like Luis Palau.

C. Some of These and Others of His Gifts Were Recognized by the Church.

1. Service and administrations, v. 3.

2. Word of wisdom/knowledge, v. 3 & 10 (I C. 12:8).

3. Faith, v. 5 (I Cor. 12:9).

D. Others Seem to Have Been Awakened or Manifested and Recognized Over the Course of His Ministry.

1. Evangelism.

2. Teacher.

3. Effecting miracles.

4. Martyr, A. 7:59-60 & I Cor. 13:1-3.

a. Gifts usually do not appear or become evident until their use is called for.

b. As we are exposed to different ministries, we discover which gifts are ours and which are not ours.

c. In this way, over a period of time, we also discover which are our major gifts and which are minor gifts, I Cor. 12:4-6.

d. We should endeavor to minister the greater part of our life in the area of our major gifts.

e. Peter Wagner's five simple steps to discover our spiritual gifts:

1) Know the possibilities (I Cor. 12:1).

2) Experiment.

3) Feelings (subjective).

4) Effectiveness. if you have a gift it'll produce fruit.

5) Confirmation of others (A. 16:1-3 with I T. 1:18, I T. 4:14, and II T. 1:6.)

E. Stephen's Cultural Identification Was That of a Hellenist.

1. He was a Jew born and raised for a great part of his life outside of Palestine. *Diaspora Σατοπια*
2. He was Greek speaking as his first language. *radical*
 - a. The Hebrew Jews declared "cursed by he who teaches his son the learning of the Greek" (Walker; 137).
 - b. The Hellenistic Jews not only used Greek freely but preferred the Greek version of the Old Testament (the LXX) to the Hebrew (Aramic) Bible, called the Septuagint.
 - c. The word Hellenists ("Grecians" in the KJV) was coined to distinguish these Greek speaking Jews from the Greeks by race.
 - 1) Influenced by Greek Culture (c.c.'s).
 - 2) Mostly Jews of Diaspora.
3. With all this affinity with Greek culture, the Hellenists were still Jews.
 - a. This will be more than clear as we discover it was the Hellenists who fanatically resisted Stephen's message, killed him, and launched the Great Persecution against the Church under one of the chief of the Hellenists, Saul. *was Gamaliel born at the Palestine - taught in Syria. learned Heb. - bi-cultural*
 - b. Thus Hellenists could run from tolerant liberals to fanatical conservatives, Acts 6:5 and 9 with 9:29.
4. Stephen was probably converted with many of the Hellenists on Pentecost or shortly afterwards.
5. He had evidently lived as a faithful Jew mastering O.T. Scriptures so that he could trace Hebrew history as fully as he does in his sermon in Acts 7.
6. Stephen became the first converted Hellenist to dedicate himself to evangelizing peers in their synagogues, Acts 6:8-10. *most done in temple preaching*
 - a. The Lord Jesus Christ began in the temple and moved to synagogues.
 - b. Stephen followed His example.
 - 1) With Stephen, occurred the shift from the temple to a synagogue.
 - 2) New departure in evangelism strategy.
 - 3) Key to free Gospel for world expansion.
 - 4) Paul picks up the strategy = "Synagogue Strategy".
 - 5) *He was a proto-type P. Paul -*
7. Stephen, then, stands as the connecting link between the early apostolic preaching to the Jewish Jews and the later apostolic preaching to the Hellenistic Jews and the entire Gentile world.
 - a. He is one of the key men in the early missionary history of the Apostolic Church.

F. Stephen's Conflict With the Fanatical Hellenists, Acts 6:8f.

1. The Jewish Synagogue system probably arose during the time of the diaspora (James 1:1) when the Jews were cut off from temple worship.

- a. The word means a bringing or gathering together.
- b. The Jews met together in a designated place or building on the Sabbath to hear reading of the law and the practice continued even after their return from the Babylonian captivity.

c. Every Jewish community of any size in the entire world aspired to have its own synagogue. What were the requirements?

- 1) Twelve male heads of households could organize a synagogue.
- 2) Each had "Rosh" = head or ruler.
- 3) Other leaders helped Rosh, cared for the building, school, etc., Luke 8:41, Acts 13:15; 18:8 and 17.
- 4) Service consisted of prayer and O.T.

a) Reader translated Hebrew into Aramic.

b) Greek speaking used LXX.

c) If competent speaker, expound on the Word (I P. 4:13).

d) If competent visitor, he may be allowed to speak.

e) The Apostles took advantage, Acts 13:13f.

2. The Jewish Talmud claims there were 480 different synagogues in Jerusalem at the time covered by Acts. Most scholars doubt the historicity of this figure.

- a. Every major sub-culture probably organized its own synagogue to serve Jerusalem's cosmopolitan population of 150,000 people.
- b. Verse 9 speaks of possibly five different Hellenistic synagogues.

3. The various Hellenistic synagogues represented:

- a. The "Synagogue of the Freedman". (Freed slaves).
- b. Two synagogues were from Jews who had resided formerly in Africa.
- c. Two were from Asia or modern Turkey.
 - 1) The synagogue of the Hellenists from Cilicia (Paul's state).
 - 2) The synagogue of the Hellenists from Asia.

4. We have five groups of Hellenists, two from Asia, two from Africa, and one from Europe united against one man, a layman, a deacon of the Jerusalem Church.

G. Stephen's Defense Before the Sanhedrin, and His Martyrdom, Acts 7:2-60.

- 1. Historical, v. 2-52a.
- 2. Contemporary, v. 52b-53.

3. Cutting and offensive, v. 54.
 - a. Cutting "sawed in two" (Acts 5:33).
4. Produced violent insane reaction, v. 54b.
 - a. Word = slashing dog. [*angr hell cornered*]
5. It led to Stephen's death and the exercise of the martyr's gift, v. 55-60.
 - a. Given a peek into heaven, v. 55.
 - b. Enraptured, breaks into praise, v. 56.
 - c. The response was chaotic, a court out of control, a mob gone wild, a brutal death.
 - 1) Supreme Court = breaks semblance order.
 - 2) "Cry out" = scream = anger, pain or protest.
 - 3) Cut off his words, one impulse, Acts 1:14; 2:46; 4:24; 5:12.
 - d. Being unable to kill Stephen within the Council chambers, he is forcibly thrown out of the chambers, down the streets and out of the city to the official place of and form of execution by stoning, v. 58-60.
 - 1) Lev. 24:14-17 = blasphemy and murder.
 - 2) Prolonged, agonizing death.
 - a) Imperfect "stoning" = prolonged, v. 59.
 - b) Bystanders join in, v. 58b.
6. The immediate revelation of the link between the seemingly useless slaughter of a noble Christian leader and the entire future course of God's redemptive mission, v. 58b and 8:1.
 - a. Saul enters the stage of Scripture.
 - b. The chief persecutor will soon become the chief proclaimer.
 - c. The stage is now set for a dramatic movement of God which will carry the Gospel to the ends of the earth, A. 8:1,4; 11:19f.

LESSON SIXTEEN, THE THIRD AND GREATEST PERSECUTION AGAINST THE
CHURCH AND WITNESSING FOR CHRIST IN JUDEA AND SAMARIA

Introduction - Acts 8:4-40

- A. The Death of Stephen, the Deacon-Martyr, Introduces Us to Two Key Figures In the On-Going Missionary Mission of the Church.
1. Acts 7:58 = "a young man named Saul".
 2. Acts 8:5 = Philip, the Deacon-Evangelist.
- B. Stephen's Death Also Accomplished At Least Five Other Major Purposes, Each Of Which Rests on the Event Before It.

1. Brought a new wave of persecution, 8:1b.
2. Scattered the believers through Judea and Samaria, 8:1c.
 - a. The Church was caught in the vice grips of centralization; introversion, ethnocentrism, or, to use Peter Wagner's graphic term, "the church development syndrome".
 - b. Jesus' plan of geographical expansion was "Jerusalem, Judea, Samaria and the remotest part of the earth", Acts 1:8. The Church got sidetracked on the Jerusalem road and couldn't find its way back.
 - c. The unasked-for persecution brought about a Christian scattering, i.e., a Christian diaspora, v. 16.
3. Sent Philip to Samaria, 8:5f.
ran for his life - not originally "missionary" voyage.
4. Led to the Samaritan Pentecost, 8:14f.
5. The arrival of Peter freed Philip to catch up with the black man, the Ethiopian, in his desert chariot ride, the only reference to the eastward movement of the Gospel in the Word of God, v. 26f.

I. THE THIRD AND GREATEST PERSECUTION AGAINST THE JERUSALEM CHURCH, v. 1.

- A. The Chief Persecutor, Saul of Tarsus, v. 1-3 and 9:1-2.
1. He fully supported the violent acts that led to Stephen's death, v. 1a.
 - a. As Saul became involved in Stephen's trial and heard his convicting message (the longest sermon in Acts), he came to the conclusion that Stephen should be killed. That is the picture we face here.
 - b. Consequently, Saul was responsible for Stephen's death even though he did not actually throw a single stone against him.
 2. Saul went mad with fanatical rage and hatred against God's people, v. 3.
 - a. The word ravage is a very strong word even in English.
 - 1) In Acts 9:21 and Gal. 1:23, it is the word which is used, i.e., "to destroy, ravage and lay waste".

- 2) The same word is used of "wild beasts ravaging and devastating", (Walker, 184).
- b. The bloody death of Stephen was the trigger which ignited the pent-up fanatical hatred within Paul against Christ and His followers, v. 3 and 9:1-2.
3. He even sought permission to carry his "exterminate Christian campaign" outside Jerusalem and Judea, Acts 9:2 and 26:11.
 - a. Damascus, ~~the capital~~ ^{the largest city in} of the Roman Province of Syria.
 - b. He headed for the synagogues--lived peaceably with the Jews.
 - c. He was an under-cover agent ^{messianic community among the people of Saul} A. 9:2.
4. Believers were brought all the way back to Jerusalem by Saul to be tried by the same infuriated Jewish Supreme Court that had gone berserk, violating all judicial Roman as well as Jewish (John 18:31) procedure in the execution of Stephen, Acts 9:2b.
 - a. By his later confession, these believers, both men and women, were mistreated by Saul and his henchmen, Acts 22:19.
 - 1) Beat = *derma* = skin.
 - 2) Word for dermatology.
 - 3) It meant he flayed with a whip until the skin was cut and torn.
 - 4) Prolonged, agonizing torture.
 - 5) Done not to make them confess, but to punish them.
 - b. Saul's mistreatment went beyond a mere beating. He was "furiously enraged at them", he later confessed, he sought "to force them 'to blaspheme'" Acts 26:11.
 - 1) He tried to force them to speak against God or the temple, or one the prophets or anything similar to have grounds to deliver them to death.
 - 2) Or did Saul torture them to the place he could force them to blaspheme against the name of Jesus? Walker affirms this was the case.

- conjecture of Murphy -

 - a) How many gave in under the sheer agony of their sufferings or seeing a wife or husband suffer to the breaking point?
 - b) How many cried out in desperation, "God help me! I can't bear any more!" only to look up to a silent heaven and, giving up in despair, blaspheme His name in anger that God did not relieve their agony or answer their prayer?
 - c) Think of the shame, remorse and guilt they felt when they came to themselves and realized what they had done! How they must have wept and confessed and pleaded God's forgiveness!
 - d) Worse would have been the case of those who died with the words of blasphemy on their lips, not having time to come to them-

selves, to repent and be cleansed.

- e) Still worse would have been the case of those who were let free because they renounced their Lord and were forced to live the rest of their lives in shame and/or bitterness.
- f) Peter's betrayal is laid out in bold letters in Scripture to show us how weak and frail is even the most zealous of believers, especially one who has not learned to put "no confidence in the flesh".
- g) Peter's betrayal also shows us that Jesus still loves us in spite of our blasphemy under such conditions and will still use us for His glory.
- h) Remember the story of Thomas Cranmer, the Archbishop of Canterbury under Henry VIII, a leader in the English Reformation, who suffered under Queen Mary (Bloody Mary). Under threat of death he recanted his Protestant faith. He later publicly repudiated his recantations and was burned at the stake by Mary. Latourette writes,

"At the stake, he held in the flames the hand which had signed the documents he now bitterly regretted, that it might be the first to be reduced to cinders", (Latourette, 1953; 810).

- c. An unknown number of these believers, women as well as men, were tried, convicted and executed (probably by stoning) by the Sanhedrin with Saul's full, legal participation as the official Jewish "inquisitor", (Acts 26:10).
- d. Remember, we too are "appointed to suffering".
 - 1) "We must through many tribulations enter the Kingdom of God", Acts 14:22.
 - 2) Are you suffering for Christ's sake? Don't draw back in despair. Our brothers and sisters here did not, imitate their faith !

A B. The Immediate Result of the Persecution Was the Christian Diaspora, A Scattering that Continues to Today and Will Continue Till the Second Coming, v. 1c and 4.

II. PHILIP AND THE SAMARITAN PENTECOST, v. 5f.

- A. This Is Going to Be a New People Movement, the First Among a Non-Jewish People.
 - 1. In Section IX, I gave a full picture of the Samaritan problem and its historical roots in the Babylonian exile.
 - 2. This is Stage III in our Lord's geographical plan of missionary expansion, Acts 1:8.
- B. Samaria's Experience With the Gospel is a Vivid Demonstration of ~~the Law~~ ~~of the Harvest~~ the Law of Responsiveness. It is Based on Three Principles of Church Growth.

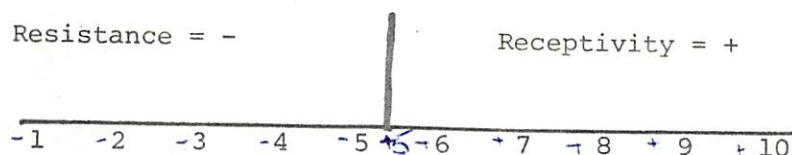
1. Responsiveness to the Gospel varies. Not all fields or peoples are equally responsive. *[areas of the world]*

a. Research tool = Resistance/Receptivity (R and R) Axis.

b. All people's responsiveness, lack of-Scale -1 to +10.

1) -1 to -5 = Resistance left end people.

2) +5 to +10 = Right end people



c. R & R = Research tool.

1) Populations.

2) Comparative - within target area.

3) Personal work.

4) Any research - comparative studies.

a) I used it in Colombia to classify denominations according to their responsiveness or resistance to change involving basic biblical principles of church life.

b) It can also be used to classify all kinds of subjects that fall within the area of the mission of the Church that can be represented by numbers. (see page xvi-4a).

2. The responsiveness of a people changes, it does not remain constant.

a. Because of this truth, research must be dynamic, not static, i.e., it must be constantly updated.

1) Through "soil testing" = R and R is determined.

2) Receptive = probably responsive to the Gospel.

3) Resistant = probably resistant to the Gospel.

4) No field-people static.

5) The example of Overseas Crusades' decision to enter Colombia, South America with our Ephesians 4-Matthew 28 ministry.

a) Colombia was declared extremely resistant to the Gospel from the 1880's to the 1960's (My own research reveals even this assumption was invalid).

b) OC was invited to Colombia by the CEDEC in 1963, just after La Violencia had ended.

c) Luis Palau and I entered Colombia in 1964 with a "soil testing" plan.

d) Within six months, we discovered enough evidence of responsiveness to urge OC to send in a full team of evangelists, youth workers and "prophetic" Bible teachers.

A SCHEMATIC LOOK AT THE COMPLEXITY OF CHURCH GROWTH

xvi-4a

	1	2	3	4	5	6	7	8	9	10
A.	MOST DEPENDENT							MOST INDEPENDENT		
B.	CHURCH HAS ARISEN BY PURE INDIVIDUAL DECISION							CHURCH HAS ARISEN BY PURE GROUP DECISION		
C.	CHURCH FORMS 1% OR LESS OF CLASS OR TRIBE CONCERNED							CHURCH FORMS 90% OR MORE OF CLASS OR TRIBE CONCERNED		
D.	CHURCH HAS GROWN AT LESS THAN 10% PER DECADE							CHURCH HAS GROWN AT MORE THAN 200% PER DECADE		
E.	CHURCH HAS BEEN FORMED IN MOLD OF FOREIGN FOUNDER							CHURCH HAS BEEN FORMED IN INDIGENOUS MOLD		
F.	THRUST OF CHURCH IS INWARD ON ITSELF							THRUST OF CHURCH IS OUTWARD TOWARDS THE WORLD		
G.	FOCUS IS ON ONE LARGE CENTRAL CHURCH							FOCUS IS ON MULTIPLICATION OF CHURCHES		
H.	CHURCHES ARE LOCATED PRIMARILY IN AN URBAN SETTING							CHURCHES ARE MOSTLY RURAL		

- A. Dependence vs. independence axis
- B. Individual vs. group conversion axis
- C. Proportion of total population axis
- D. Rate of growth

- E. Indigenous vs. foreign axis
- F. Centripetal vs. centrifugal axis
- G. Big central church vs. church planting axis
- H. Urban vs. rural axis

- e) 1965-1968 became the years of greatest "conversion" growth in the history of the churches of Colombia.
- f) While many Christian leaders were lamenting that Colombia was -1 or 2 on the Resistance scale, we discovered Colombia's responsiveness had radically changed to +8 or 9.
- g) Thus the indispensibleness of engaging in constant soil testing and research.

b. The example of Samaria's changing responsiveness to the Gospel, i.e., Samaria passed through at least three stages along the R. and R. Axis (Murphy, 1975; 259-263).

- 1) Resistant, M. 10:5, L. 9:51-55 = -1 or 2 on scale.
- 2) Transition, John 4 = +3 or +4.
- 3) The responsive stage, Acts 8:5-12, 25 and 40 = +9 or 10.

3. Responsive people (ripe field) must be given priority in evangelism and church planting.

a. This is what Jesus taught, Matt. 10:5-14.

- 1) Not to the Gentiles, v. 5a.
- 2) Not to the Samaritans, v. 5b.
- 3) To the Jews but concentrate only on the responsive ones, v. 6-14.

b. This is what Jesus practiced:

- 1) Not to the resistant Samaritans, Luke 9:52-55, but yes to the responsive ones, John 4.
- 2) Not to the resistant Gentiles, Matt. 10:5, but yes to the responsive ones, Matt. 15:21-28.
- 3) Not to all Jews but only to the responsive ones, Matt. 10:5-15 and 13:58.

c. Paul and his apostolic teams followed the same strategy, Acts 13:45-52; 18:1-11.

- 1) From a negative viewpoint, we can call it the "dust kicker" strategy, Matt. 10:14-15, Acts 13:51 and 18:6.
- 2) From a positive standpoint, we can call it the "law of the harvest" strategy, i.e., responsive fields have first priority.
 - a) Paul's synagogue strategy was a law of the harvest strategy, Acts 9:20; 13:5 and 14f; 14:1; 16:13; 17:1-3 and 10f and 16-17; 19:8.
 - b) Around the synagogue gathered the Jews, the proselytes and the God-fearers, the three most responsive peoples in the New Testament world.
 - c) So rigid was Paul's adherence to the law of the harvest strategy, the amount of time he spent in any city was directly related to the degree of responsiveness of the

city, unless he was driven out by the resistant segment of the population, Acts 13:14f; 14:1-7; 14:8-20; 16:6-10; 16:12-40; 17:1a-10a; 17:10b-14; 17:15-34; 18:1-11; 18:18-22, etc.

- d. In this strategy, Paul was following the broad principles of the laws of the harvest given by Jesus (The Basic Agricultural Principles). They are four:

- (1) The law of sowing, Luke 8:4-8 = concentrate on good soil.
- (2) The law of soil change, the R. and R. of people (fields) changes. It never remains constant. The example of the Samaritans we have already studied:
- the soil can change -
 - a) Resistant, Matt. 10:5, Luke 9:51-55 = -1 or 2.
 - b) Transition, John 4 = +3 or 4.
 - c) Responsive, Acts 8 = +9 or 10.
- (3) The law of pruning, Luke 13:6-9.
- most difficult principle -
 - a) This is, without doubt, the most difficult aspect of the law of the harvest. "It says easy but does hard", as the saying goes.
 - b) Purpose of the fruit tree is one--fruit, v. 6-9.
 - c) The attitude of the owner is rigid, goal-oriented, v. 7.
 - d) The attitude of the vine keeper is subjective, v. 8-9.
the goal's fruit - not the tree.
- (4) The law of reaping, Matt. 9:35-38 and John 4:31f.
 - a) When a people prove to be responsive to the Gospel, they represent the Lord's "harvest", Matt. 9:35-38, John 4:35-38.
 - b) The harvest must not be lost by neglect or faulty planning or a mix-up in priorities. That field is the strategic field until the harvest is fully reaped, John 4:35 and M. 9:37-38.

III. THE ONLY DIRECT REFERENCE IN THE NEW TESTAMENT TO THE EASTWARD MOVEMENT OF THE GOSPEL, v. 26-40.

A. The New Testament Only Occupies Itself with the Westward Movement of the Gospel.

1. It has been called "The Tale of Two Cities", from Jerusalem to Rome, the "center of the world" in that age.
2. Rome was west of Jerusalem. Consequently, Acts traces the course of the Gospel from Jerusalem to Rome.
3. This reveals how God was not only concerned with accuracy but also with relevancy.
 - a. Christianity was rooted in Judaism.
 - b. Meant to penetrate power structure of Gentile world.

c. Meant Jewish Christianity had to become Hellenistic Christianity.

1) Acts = Gradual "De-Judaizing" of Christianity.

B. Christianity Was Stronger in the East (East of Jerusalem) Than it Was In The West in the First Three Centuries.

1. The briefest of glimpses of one of the first contacts with the Gospel by a nation east of Palestine and the Greco-Roman world is given in the story before us in Acts 8.

a. We must remember that men from the east were among the first to be informed of and the first to announce the birth of the Messiah, Matt. 2:1-3.

b. Also Hellenists from the east were present on Pentecost and heard the first "Christian" sermon by the lips of Peter, Acts 2:9-11.

2. The Early Church unconsciously ignored the Church flourishing in the east because it lay in countries outside the Roman Empire.

a. It is mistakenly assumed the Roman Empire dominated the entire known world and nothing of importance occurred outside its area of control.

b. Nothing could be further from the truth.

1) Roman Empire = west of the Euphrates.

2) East of Euphrates = vast empire, Mesopotamia, India & China.

3) Parthia and Persia had strong missionary churches.

c. The center of this missionary Church was Edessa, which became the first Christian kingdom in history (Nestorian Church).

1) Edessa lay on the plain between the Euphrates and Tigris Rivers.

2) Its ecclesiastical headquarters was moved to Ctesiphon-Seleucia on the Tigris and from there "The Church of the East", as it is called, sent missionaries to the uttermost parts of the known earth outside the control of Rome. Took the Gospel to China.

C. The Conversion of the Ethiopian Eunuch Gives Us the Most Detailed Account of the Eastward Movement of the Gospel, v. 26-40.

1. It is another evidence of the key personality conversion pattern.

2. His country of origin was Ethiopia, Africa, v. 27.

3. His race was Negroid.

a. 3-4 outstanding "blacks" M. 27:32, A. 8:27; 13:1.

4. His position was that of a court official of Candace, queen of the Ethiopians, v. 27b.

- a. Dynasty of Queens.
 - b. Name occurs twice in secular history.
 - c. Queen of one kingdom.
5. His social status was that of a eunuch, v. 27c.
- a. Originally = impotent man in 3 ways, M. 19:9-12.
 - 1) Birth
 - 2) Manmade
 - 3) God-made, I C. 7:7 *Celebracy*
 - b. Overseers of Harems. *intimate affairs of the king & Queen [unusual]*
 - c. Later synonymous with chamberlain, chief officer or treasurer, v. 27d. *#2 man of the kingdom*
 - d. Word = either = here probably = treasurer, v. 27.
 - e. Second of two outstanding Ethiopian Eunuchs in Scripture, Jer. 38:1-13. *(saved Jeremiah's life)*
6. His religion was that of a proselyte or God-fearer, a Gentile who had embraced Judaism, v. 27e. (We will study the difference later).
- a. Converted during the diaspora.
 - b. Open to further revelation, J. 12:20f, A. 2:10f & 41.
 - c. If he was a eunuch made by men, then he was classified as "a proselyte of the Gate", for such eunuchs were not allowed into the temple other than its outer gates, Deut. 23:1.
7. His self-preparation for his conversion to Christ, v. 30-34.
- a. Can we doubt but that while the angel of God was bringing Philip to the eunuch, the Spirit of God was preparing the eunuch for Philip, v. 32-34.
 - b. This story and that of Cornelius (Acts 10) are but illustrations of how God will guide souls who are in spiritual darkness to the full light of the Gospel if they respond to the light God has already given them, John 1:4-5 & 9; Rom. 1-2; Acts 8, 10.
 - c. Missionary history, both past and contemporary, is filled with stories of modern Ethiopians and Corneliuses who have been led by angels, the inner working of the Spirit and circumstances to find the true light for which they were yearning.

LESSON SEVENTEEN, THE CHIEF PERSECUTOR BECOMES

THE CHIEF PROCLAIMER, THE CONVERSION OF PAUL

Introduction Acts 9:1-31

- A. Paul's Conversion Could Be Called One of the Greatest Single Events in Acts and in the Entire New Testament.
 1. It is almost in a class by itself. With what other event could we compare it for its single importance?
 2. Everything in Acts that has occurred till now has been leading up to this "earth shaking" event.
 - a. As we have seen, the theme of Acts is mission to the world.
 - b. The stage has been set for the full inauguration of that mission.
 - c. All that is lacking is the key man to lead the Church into its worldwide redemptive activity.
 - d. Saul the persecutor is to be that man.
 - B. The Importance of Paul's Conversion is Indicated in the Fact the Story of His Conversion is Repeated Three Times in Acts and Several Times in the Epistles, Acts 9, 22 and 26.
 1. Ever since the martyrdom of his great prototype, Stephen, Saul has been carefully kept before us, Acts 8:1 and 3.
 2. We are in the second and third stage of Acts 1:8. The Gospel is being preached all through Judea and Samaria. Chapter 8 represents only one of the many untold stories.
 3. God is already anticipating the fourth stage.
 - a. This is why the Holy Spirit has kept Paul in view.
 - b. His conversion will be the greatest of all landmarks on the road to world missions.
- I. PAUL'S ACTIVITY PRIOR TO HIS CONVERSION, v. 1-2.
- A. Was "Still Breathing Threats and Murder Against the Disciples of the Lord", v. 1.
 1. Walker says, "The phrase means literally 'breathing in', as though inhaling them", (Ibid; 205).
 2. Even in his pre-Christian days, whatever Paul did, he did with all his heart.
 - a. His self description is given in Gal. 1:13-14, Phil. 3:3-6 and I Tim. 1:13 as well as Acts 22:1-5 and 26:1-11.

- b. The picture is that of a man wholly consumed by his desire to please God and serve Him within the zealousness and strictness of Jewish fundamentalism, Phariseeism.
- c. His goal was to go all the way. He advanced above all but a few of his contemporaries in scholarship, zeal and obedience to the law, Acts 22:3, Gal. 1:14.
- 3. Paul was evidently well known by the devout Jews, both leaders and laymen, all over Jewish Palestine, Acts 22:3-5; 26:4-5, Gal. 1:13.
 - a. So the picture is that of a national figure, probably the leader in his nation in stamping out Christianity, Gal. 1:22-24.
 - b. His conversion would have been as spectacular in his day as would the conversion of the infamous U.S. leader of Atheism and especially Christianity, Madeline O'Hare.
- B. Christianity Is Given Its First Nickname By Its Enemies, "The Way", v. 2.

II. PAUL'S DRAMATIC CONVERSION, v. 3-9.

- A. It Was So Utterly Unexpected and Unexplainable Apart from a Direct Self-Revelation on the Part of the Lord Himself, Paul Lived Always in Its Light, v. 3, "suddenly".
 - 1. He referred to it twice in Acts.
 - a. A. 22 = before the crowd on the temple steps.
 - b. A. 26 = before King Agrippa's court.
 - 2. Galatians 1:14
 - 3. I Cor. 9:1; 15:8, II Cor. 4:6.
 - 4. I Tim. 1:12-13.
- B. The Visual and Audio Aspects of His Conversion Experience, v. 3-7.
 - 1. The dazzling light, v. 3 and 22:6 and 26:13.
 - a. Its origin was from "heaven", v. 3; 22:6 and 26:13.
 - 1) It is mentioned in all three stories of his conversion.
 - 2) While its physical location was what first impressed him, he soon realized it was the Lord God, the Ruler of heaven and earth, who was moving in a new way in his life.
 - b. Its brightness was almost indescribable.
 - 1) We could describe it as "a brightness brighter than any brightness could be". Was it the very Shekinah glory of God?
 - 2) It happened at noonday when the sun's rays were most direct and blinding, yet it outshone the sun itself, Acts 22:6 and 26:13. It was the Son, not the sun.

2. The mysterious voice speaking "in the Hebrew dialect" (Aramic), Acts 26:14.
 - a. Paul specifies that the voice spoke in Hebrew (Aramic), not in Greek.
 - 1) Aramic was really Syro-Chaldean, the language which the Jews brought to Palestine after the Babylonian captivity.
 - 2) Different from ancient Hebrew. Replaced it.
 - 3) Is called Hebrew in N.T. for spoken by the Hebrews.
 - b. The Lord spoke to Paul in this language for at least two reasons:
 - 1) Shock impact. Paul and his companions were probably speaking Greek when the vision occurred.
 - 2) Religious impact. It was the language of "Hebrew" God.
 - a) God "speaks" the language of all His people at all times.
 - c. The men who were travelling with Paul only heard a strange unintelligible sound. They had no idea it was intelligible speech in Hebrew directed only to Saul, A. 9:7 and 22:9.
 - d. Paul could never forget these words. They engraved themselves indelibly on his mind and heart, Acts 22 and 26.
3. The devastating message in the form of a blunt question, v. 4b.
 - a. The two-fold use of Paul's name, v. 4d.
 - 1) Characteristic of our Lord. Times of crises.
 - 2) "Martha, Martha"; "Simon, Simon"; "Jerusalem, Jerusalem".
 - b. The blunt question in the form of a brutal revelation. "Why are you persecuting me?"
 - 1) Jesus did not ask Saul for his reasons for persecuting the Lord's people. Paul could have rattled them off like a child reciting his A.B. C's.
 - 2) He is asking "Saul, what is the motive behind your hatred of Me? What drives you to attempt to eradicate my name from the earth? What are you really trying to accomplish? You say you are persecuting heretics but I say you are persecuting Me. Explain yourself".
4. Paul never answered the question. He was speechless, but cried out, v. 5a.
 - a. When the answer came with a reaffirmation of the brutal revelation that Saul was engaged in warfare with the Lord Himself, all Paul could do was surrender to his Divine Opponent, "What shall I do, Lord?" Acts 22:10.

5. Walker states the pronouns were emphatic and beautifully paraphrases Jesus' second word to Saul.

"I, the glorified Lord, whose glory thou beholdest, am the self same Jesus whom thou, in thy mad presumption, art to grievously persecuting; know and feel the greatness of thy sin". (Ibid; 207-208).

6. As Paul reflected on the incident years later, he adds one more word that came to him from the Lord, "It is hard for you to kick against the goads", Acts 26:14.
 - a. In the midst of all his zeal to stamp out Christianity, Saul was uncomfortable. His conscience continually "pricked and goaded him". He had serious "second thoughts" about what he was doing.
7. The blunt command containing the next steps in God's will for the bewildered ex "bounty hunter", v. 6 and Acts 26:16-18.
 - a. Acts is filled with commands, verbs in the imperative. Acts 8:26; 9:11,34 and 40; 10:13,20 and 26; 14:10; 22:10,16 and 26:16.
8. That something mysterious had happened, Paul's companions could testify, but they too were left speechless, v. 7.

C. The Cultural Relevancy of This "Power Encounter".

1. The continual attempt to explain away Paul's experience on naturalistic grounds.
 - a. Some "scholars" claim Paul must have been suffering from epilepsy. On the road he had a seizure and imagined he heard voices and saw Christ.
 - 1) When Charles Spurgeon first heard this explanation, he remarked, "Oh blessed epilepsy. Would that every man in London could have epilepsy like that!"
 - b. Others say he suffered from sunstroke or was struck by lightning which disturbed his brain patterns, causing him to pass out and imagine he heard voices.
2. All such explanations are the result of cultural ethnocentricity or cultural overhang, i.e., views formed by the bias of one's own limited cultural perspective are imposed upon a wholly different cultural setting.
3. Such dramatic manifestations of God were culturally relevant to the biblical word.
 - a. Visions, dreams = common.
 - b. When Paul repeated his testimony, his hearers had no difficulty accepting this kind of dramatic spiritual encounter. Their hatred and opposition arose because he related this experience to the risen Lord Jesus Christ.
 - c. Paul had several similar experiences:

- 1) Gal. 1-2, II Cor. 12:1f.
 - 2) Acts 18:9; 22:17-21; 27:23.
4. In many parts of the world still unaffected by the secularism of the West, dramatic experiences with the spirit world are frequent.
 - a. No secular-spiritual dycatomy. To them, reality is spiritual in essence.
 - b. They are power-conscious. They believe in opposing spiritual forces, some good and some evil.
 - c. To them, salvation is deliverance from the evil, demonic forces which enslave them.
 - d. Many Americans are also practicing animists. They believe in and are enslaved to demons. Look at slavery to drugs, the occult and sexual looseness and perversion (See The Adversary, by Mark I. Bubeck, Moody Press).
 - e. A power encounter is necessary to bring this kind of people to the Lord Jesus Christ.
 - 1) Kwast, Photo Shrine - witch doctor failed.
 - 2) Missionary killed in dry season - rained two services.
 - a) "God of missionary is the greatest God".
 - b) Chief and village turned to Lord Jesus Christ.
 - f. Kwast said 50% of his African students were called into the ministry through dreams or visions.
 - g. God accomodates to c.cs of people.
 - D. Major Ian Thomas' Interesting Imaginative Accounting of Paul's Reflection On the Dramatic Change in Attitude Towards Christ That Was Produced During the Three Days of Blindness and Prayer that Followed His Conversion.

III. PAUL'S MISSIONARY COMMISSION AND FIRST DIFFICULT PERIOD OF MINISTRY, v. 10-31.

- A. Ananias, the Unknown Disciple, v. 10-19.
 1. Nothing is known about this man except that he was formerly a devout Jew, well respected, but now "a disciple", a true follower of the Lord, Acts 9:10 and 22:12.
 2. He is given an honor shared by no one else in history, he is to lead the great Paul to Christ and into his world ministry.
 - a. Salvation, v. 17a.
 - b. Sight, v. 17b and 18a.
 - c. Baptism and filling with Holy Spirit, v. 17c.

- d. Water Baptism, v. 18b.
- e. Understood world wide ministry, v. 15-16?
- 3. In summary, he is to become Paul's spiritual father.
 - a. Quality vs. quantity.
 - 1) Shoe cobbler won Moody.
 - 2) Layman won Spurgeon.
 - b. Be faithful to witness.
- B. Paul's First Efforts At Ministry, Fruitful But Difficult, v. 20f.
 - 1. What an impact when he first entered the synagogue of Damascus and was asked to teach! v. 20-22 with v. 2.
 - a. Essence of the first sermon, v. 20.
 - 1) Only time "Lord Jesus Christ = Son of God" used in Acts, except possibly in Acts 8:37.
 - 2) Paul immediately understood His Diet.
 - b. Bewilderment to the hearers, v. 21.
 - c. Their helplessness to refute him, v. 22.
 - 2. The beginning of the fulfillment of the Lord's promise which formed part of Paul's commission, "I will show him how much he must suffer for My Name's sake", v. 23-26 and v. 16.
 - a. The Jews seek to kill him, 23-24.
 - b. The brethren have to hide him, v. 25.
 - c. The Jerusalem saints won't receive him, v. 26.
 - 3. The intervention of Barnabas when Paul finds himself rejected by both friend and foe, v. 27-28.
 - a. Another unexplained incident --
 - 1) When did Barnabas meet Paul?
 - 2) Why did he immediately trust him?
 - 3) How did he know the story of his conversion?
 - a) Mature leaders can be wrong.
 - b) Mature leaders can stand in God's way.
 - b. Barnabas was true to form.

4. The time period covered between Paul's ministry in Damascus and his first visit to Jerusalem, v. 19-26.
 - a. "Several days", v. 19 = short period.
 - b. "Many days", v. 23 = long period.
 - c. Paul's own account in Gal. 1:17-24.
 - 1) Immediately to Arabia, v. 16-17
 - 2) Returned to Damascus, v. 17b and Acts 9:22-25.
 - a) Characteristic of Luke.
 - b) His Gospel shows the same "principle of selectivity".
 - d. Then to Jerusalem, Gal. 1:18f, Acts 9:26f.
5. Paul's continued conflict with the Jewish leaders, this time in Jerusalem, leading to a further period of seclusion, v. 28-30.
 - a. Finally gained acceptance, 28a.
 - b. Boldness-threatened peace, v. 28b-29.
 - 1) Incredible Scene, v. 29.
 - a) Paul here before--Stephen proclaimer--he accuser.
 - b) Paul proclaimer--former companions--accusers.
 - c) Followed Stephen's strategy = disputes.
 - d) Spectacle another bloody assassination possible.
 - c. Second seclusion - lasted for years, v. 30.
 - 1) Acts 22:17 = new light on what happened to Paul in Jerusalem, v. 17-21.
 - d. Four things - seclusion, Gal. 1:21-24.
 - 1) lengthy, v. 21.
 - 2) Church planting, Gal. 1:21-24, Acts 15:23,41.
 - 3) News continually reached Jerusalem, Gal. 1:22-24.
 - 4) Barnabas kept up some contact, Acts 11:25f.
6. Paul's exile spares the Jerusalem Church from the certainty of going through another period of terrible persecution, v. 31.
 - a. God knows the real needs of His churches. Sometimes persecution alone can lead to the fulfillment of those needs and sometimes rest

from violence is needed. God is sovereign, all wise and all good.
 "As for God, His way is perfect".

- b. This is the first clear use in Acts of the singular ἑκκλησία Church, to refer to the whole Body, made up of many local churches in a wide geographical region, v. 31.

1) Acts 5:11 = local church.

- c. The status of the Church after Paul's exile:

1) "Enjoyed peace".

2) "built up".

3) "Going on in fear of the Lord".

4) "Living in comfort of the Holy Spirit".

5) Continued to "Increase".

C. We Are Ready Now For A Parenthetical Period in the Story Centering on the Last Public Ministry of Peter.

1. It is parenthetical for it comes in between Paul's first and later ministry.
2. It is strategic for it provides us with the connecting link between Paul's early efforts and his worldwide missionary ministry.

LESSON EIGHTEEN

PETER'S LAST RECORDED PUBLIC MINISTRY

Introduction Acts 9:32-11:18

- A. Walker Calls This Section "The Last Acts of Peter", (Ibid; 220).
 - B. They Occur While Paul Is Off the Stage of Scripture for a Prolonged Period Of Time.
 - 1. What occurs will later be tied in directly with Paul's yet future ministry.
 - 2. Thus the incidents that follow are all part of God's plan for the Gospel to go to the nations. This is why they are recorded in some detail by Luke.
- I. A GLIMPSE OF THE HITHERTO UNRECORDED ACTIVITIES OF THE TWELVE APOSTLES, Acts 9:32. (James is now the leader of the Jerusalem Church so the apostles are free for itinerant ministry).
- A. With the "Division of the Powers" in Acts 6, the Apostles Were Released From The Burdens of Administration and Were Able to Give More Time to a Ministry More Within the Area of Their Main Gifts.
 - 1. As we will soon see, after Acts 6 they took another major step in the area of "organic growth".
 - a. The elders were appointed, A. 11:30.
 - b. This freed the Apostles for their four-fold apostolic ministry.
 - B. We Discover Again the Immesurable Benefit that the Exercise of Spiritual Gifts Brings to Christ's Churches.
 - 1. The Church (local as well as universal) is described as the Living Body of which Christ is the Life, Romans 12, I Corinthians 12-14, Ephesians, etc.
 - 2. Every true believer has been baptized by the Lord Jesus Christ with His Holy Spirit into that Body, I Cor. 12:13.
 - 3. Every one of these baptized believers is thus equipped by the Holy Spirit to serve the Body, Eph. 4:7-8, I Cor. 7:7, I Cor. 12:7,11,18 and I Pet. 4:10.
 - 4. Spiritually gifted believers are responsible to become aware of, to discover and use their gift or gifts for the building up of the Body.
 - a. Romans 12:6-8
 - b. I Corinthians 12:8-10
 - c. I Corinthians 12:28

d. Ephesians 4:11

5. The local body and the Universal Body can grow, mature, and multiply exclusively through the ministry of each and every member working in cooperation with the other members all in obedience to the Head of the Body, Christ, Eph. 4:12-16.
 6. The so-called ministers have been placed in the Body not to "do the work of the ministry" but to equip the saints for their ministry, Eph. 4:11-12.
 - a. Because others were equipped to serve in conformity with their gifts, the apostles are now able to move out to help equip the other leaders ministering in other churches outside of Jerusalem and even to cross over cultural barriers with the Word of God.
- C. Finally, We See the Singular Benefit that Comes to the Work of God When Multi-Gifted Men are Able to Major on Ministries Involving the Use of Their Major Gift or Gifts.
1. Too many leaders with singular gifts for the direct ministry of the Word and training men are tied to paper piled desks.
 2. Others with the "deacon" gifts (gifts of administration, helps, etc) will take delight in working with paper piled desks and whip through it with the greatest of ease.

II. PETER'S ITINERATE MINISTRY IS DESCRIBED, v. 32-43.

A. Peter's Broad Itineration, v. 32a.

1. The phrase translated "traveling through all those parts" is literally "traveling through all".
2. Here, since it is set in the context of Peter's itinerate ministry, it means Peter was traveling everywhere, incessantly, in his ministry of establishing, teaching and correcting the saints.
3. He was fulfilling the "apostolic blood stream" ministry mentioned by Robert Brow. He was flowing through the bloodstream of the Body, constantly healing, repairing, strengthening, correcting to "present each man fully mature in Christ".
4. This is the type of apostolic ministry needed today--O.C.

B. Peter's Special Ministry in the Communities of Lydda and Joppa, v. 32b-42.

1. Lydda was an important city located on the main caravan route between Egypt, Israel and Babylon, v. 32-37.
2. Joppa was the most important Jewish port on the Mediterranean coast, v. 38-43.
3. In both of these cities, Peter saw a people movement to Christ occur under his ministry, v. 35 and 42.

4. The movement to Christ in both cities was a direct result of the miracles performed by Peter in both cities.
 - a. The miracle in Lydda was a miracle of healing, v. 33-34.
 - 1) It not only brought a large part of Lydda to Christ but the entire region of Sharon was also affected by this demonstration of God's power.
 - b. The miracle in Joppa represented the most rare and "awesome" type of miracle possible, a miracle of resurrection.
 - 1) Paralleled Mark 5--daughter of Jairus.
 - 2) 3 resurrections Gospels.
 - 3) Two Acts, Acts 9 and 20:9-12.
5. Have such bodily resurrections continued to occur in the Church down to our day?
 - a. The answer must be an emphatic "yes" even though in Church history it is often impossible to separate between accounts of true resurrection and fanciful accounts or miracles of healing of persons who were only apparently dead.
 - b. Such is the case of the accounts of some resurrections that have come out of Indonesia in the past few years.
 - 1) See "Revival in Timor" by Dr. George Peters.
 - c. There have been a couple of accounts from among the tribal people in Viet Nam through O.C. missionary John Newman.
 - d. Since there are only five recorded accounts of resurrection during the period covering our Lord's entire earthly ministry and the account in Acts, such manifestations of God's power are the rarest of all forms of miraculous activity.
- C. Peter's Prolonged Residence in Joppa with Simon the Tanner is Recorded to Set the Stage for the Next "Earth Shaking" Event - the Gospel Finally Crosses into the Gentile World, v. 43 and Acts 10.
 1. Peter remained for a considerable period of time in Joppa, v. 43, "many days".
 2. All this was in preparation of stage four in our Lord's plan of world missionary mission, the Gospel going out to the Gentile nations, Acts 1:8.
 3. With this missionary goal in view, God is gradually preparing his servant for the next bold venture of faith and obedience.
 - a. Lydda and Joppa were Gentilized.
 - b. Tanning = unclean trade--dead bodies

D. The Major Steps to Date to Free the Gospel From Its Jewishness.

1. The sudden transformation of the monocultural Hebrew Church into a bicultural Hebrew-Hellenist Church was the first step, Acts 6.
2. The unplanned people movement among the semi-Gentile (half breed) Samaritans forced the Jerusalem Church into the second stage of expanding their view of the Catholicity of Christ's Body, Acts 8:1.
3. The third step was perhaps less disturbing since it carried the faith far away from Palestine in the conversion of the Ethiopian Eunuch-Proselyte, Acts 8:26f.
- * 4. Now a drastic step is about to be taken. An uncircumcised Gentile and his entire household is going to be ushered into the Pentecostal blessing.
 - a. This is a step the Church was unprepared for and unwilling to accept as Chapter 11 will reveal.
 - * b. This also is a step that, while later accepted in principle by the leaders and main body of Jewish-Christians, would throw the young Church into deep and, at times, bitter controversy till the very end as the rest of Acts and the Epistles of Paul will reveal. *in their heart - Jesus & Jude*
 - c. This is a step of obedience Peter has gradually been prepared for and one that will cause him severe tension with his fellow Jewish Christians.
 - 1) As we will soon see, however, Peter needs one more lesson in the evils of Jewishness before he will be ready to be God's instrument to first break down the barrier. He will get that lesson in Acts 10:1-29.

* E. Luke's Awareness of the Crucial Significance of the Events He is About To Relate is Seen in the Carefully Laid Out Almost Minute Details He Records of the Story.

1. Acts 10-11 represent two more "hinges of history".
 - a. Cornelius, Acts 10.
 - b. Planting the church in Antioch, Acts 11.
 - 1) Paul will then reenter the stage of Acts, never to disappear from sight again.
 - 2) Peter, the hero of chapter 10 and half of eleven will be seen only once more in Acts 12 and will then fade from sight.
2. Pentecost will be reenacted, so to speak, indicating the conversion of Cornelius is to be seen as the bringing of the Gentiles into the faith.

III. PETER, THE APOSTLE TO THE JEWS, BRINGS CORNELIUS, THE REPRESENTATIVE GENTILE, INTO THE FAITH, Acts 10:1-48.

A. Cornelius is Prepared by the Lord for His Representative Pentecost,
v. 1-8, 44-46.

1. The man, Cornelius, v. 1-4.

a. His occupation = Roman soldier, v. 1.

1) Centurion, v. 16.

- a) Legions or regiments
- b) Legions 6,000 men
- c) Legions 10 battalions or cohorts
- d) Cohort = 600 men under tribune
- e) Cohort = 6 centuries under centurions

legion = 6,000 men
tribune + 9 tribunes
centurion 600 men + 5 centurions
100 men

2) Italian cohort, v. 1c.

- a) Not regular legionary troops
- b) Volunteers--National Guard--emergency
- c) Marry, jobs, etc.
- d) Secular history = Italian cohorts in Palestine
- e) Josephus = 5 cohorts and calvary Caesarea-Garrison City

b. In all the contacts our Lord and His first disciples had with the Roman centurions, they are seen as noble men.

2. A description of his moral and spiritual character, v. 2.

a. He was a "devout" man.

b. He was a man "who feared God".

- 1) It means "God fearer", is technical phrase which was used to describe Gentiles who had become followers of the true God without adopting major components of Jewish culture like circumcision, ceremonial washing, etc. (Knowling, 250-251; Ramsay, 1962; 42-44).
- 2) Thus, in contrast with the proselytes who had, for all practical purposes, become Jews (the male proselytes were circumcised, the sign of a true Jew) the God-fearers still clung to their own non-offensive cultural values.
- 3) He had embraced the supracultural revelation of the true God Who manifested Himself through Israel without becoming entangled with the culturally conditioned Jewish views of that divine revelation.

c. He embraced the true God "with all his household".

d. He "gave many alms to the (Jewish) people".

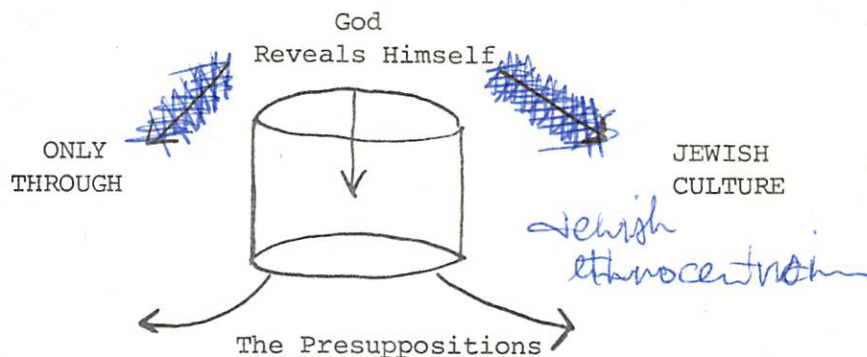
- 1) The Jews placed great stress on almsgiving to the poor and needy as the mark of true piety, Luke 12:33, Acts 9:36; 24:17.
- 2) Earned the respect of the Jews, Like the Centurion of Luke 7:1-10.

- e. He "prayed to God continually".^{petition}
 - 1) Prayer = unusual ~~word~~ "long for" = sense of need.
 - 2) Praying at the time of his vision, v. 3 and 30.
- 3. His angelic visitation, v. 3-6.
 - a. The time of the visitation, v. 3a.
 - 1) "The ninth hour" was at 3:00 p.m., one of the three Jewish hours of prayer, v. 30.
 - a) The "third hour" (9:00 a.m.), Acts 2:15; the sixth hour (12:00 noon), Acts 10:9 and the "ninth hour" (3:00 p.m.), Acts 10:3 were the three stated hours of prayer for the Jews.
 - b) Many world religions have such stated times of prayer, i.e., Hinduism at sunrise and sunset, Mohammedism five times a day. What happens when they are converted to Christianity?
 - b. The circumstances of the visitation, v. 3b-4 and 30.
 - 1) Vision = common in Acts.
 - 2) Clearly saw = no illusion or Dream
 - a) No illusion
 - b) Not sleeping
 - c) Not a dream
 - 3) Much alarmed = terror produced by superhuman forces in N.T.
 - c. The meaning of the visitation.
 - 1) God does not show partiality, v. 34-35.
He was a gentile etc.
 - 2) God does bring light to seeking souls.
- 4. His representative Pentecost, v. 44-48.
 - a. Under Section IX, Pentecost and Pentecosts, we thoroughly covered the subject of the extension of Pentecost to the four representative peoples of the biblical world.
 - b. The repetition of Pentecost in the experience of Cornelius and his entire household is evidence that God is now beginning to call out a people from among the Gentiles just as He has been doing with the Jews and the Samaritans.
 - c. The identical signs occur at the hands of the same Apostle Peter who first brought God's salvation in Christ to the Jews and the Samaritans.

- d. God is declaring His "impartiality", to quote Peter's words (v. 34), that men in every nation are to be accepted into the one Church through faith in the One, Universal Savior, the Lord Jesus Christ, v. 34-36.

B. Peter Is Rebuked By the Lord for His Jewishness, v. 9-23.

C. Charles Kraft's Visual Presentation of the "Problem of Jewishness".

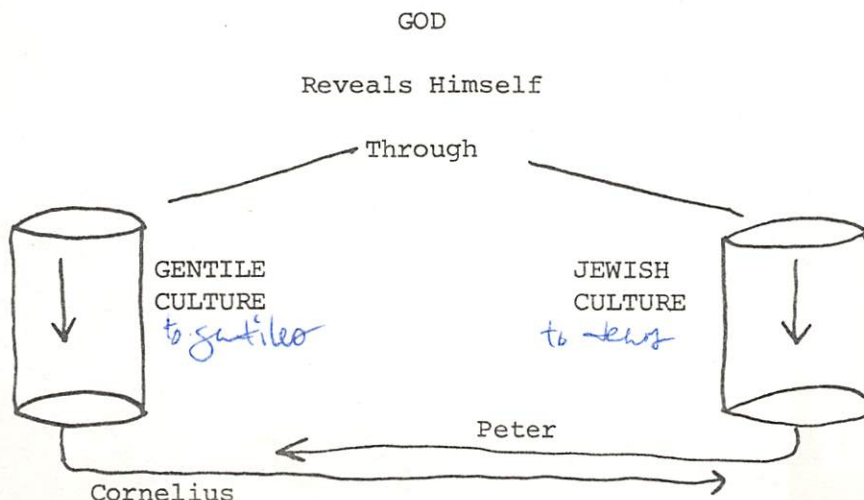


- a. God chose Jewish culture as the only vehicle to carry His revelation.
- b. Know God = become a Jew.
- c. Led to two-fold tension:
 - 1) Proselytes vs. God-fearers among Jews.
 - 2) Jewish (Hebrew) Christians vs. Gentile Christians.

D. Peter and Cornelius Face to Face, v. 24-43.

E. Peter's Understanding of the Relationship Between God and Men's Cultures Is Expressed, v. 34-35. We can diagram it as given below:

GOD'S DRAMATIC CONFRONTAL
WITH THE QUESTION OF JEWISHNESS
IN ACTS TEN



IMPORTANT!

relationship w/ people
not cultures

xviii-8

1. God = Acultural being -- social, not cultural.
2. God's Message = supracultural -- transcends all human cultures.
3. God's supra-message only reach men in terms of their cultures.
has to speak to them in terms of their culture
4. God, therefore, must "contextualize" His supra-cultural Gospel, i.e., adapt or confine it to the limited understanding of each human cultural unit, or it will be completely irrelevant to man's humanness.
5. God has done this through the ages (Graph, pg. 8a).
6. Missions (cross-cultural evangelism) has a two-fold task:
 - a. To transmit the Supra-cultural Gospel to others as uncontaminated as possible by the c.c.s of one's own culture. This is the accuracy factor.
 - b. To transmit the Supra-cultural Gospel to others in a manner as relevant as possible to the c.c.s of the target culture. This is the relevancy factor.
7. A brief comparative list of areas that can be classified as cultural or supra-cultural to better get the picture before us in Acts 10-11.

CULTURAL VERSUS SUPRACULTURAL

- | | |
|----------------------------------|---------------------------------------|
| a. Human factors | a. Divine factors |
| b. Non-essentials | b. Essentials |
| c. Human understanding of Gospel | c. The Gospel as it really is |
| d. Changeable | d. Unchangeable |
| e. Relative | e. External <i>Eternal</i> |
| f. Individual | f. Universal |
| g. Periphery | g. Core |
| h. Distorted | h. Fixed |
| i. Unnecessary... | i. Necessary... |

F. Peter Declares the Gospel Climaxing on the Note of Divine Forgiveness, v. 36-43.

G. The Gentile Pentecost Is Experienced, v. 44-48a.

H. Peter Is Rebuked By His Brethren For His "Gentileness", Acts 10:48b-11.

1. Peter's "few days" in Caesarea were too many days for his own good. The news of his revolutionary behavior reached the Church at Jerusalem before he did, Acts 10:48b.
2. The Jewish Christians immediately took him to task for his unorthodox behavior, v. 2-3.
 - a. This is the sin of Jewishness in its most vivid form.
 - 1) They were not rejoicing that an entire family had found the Jewish Christian God and Savior.

G O D

HIS SUPRA-CULTURAL GOSPEL REACHES MEN

THROUGH

JEWISH CULTURE IN ITS VARIOUS STAGES

THE CULTURE OF THE FAMILY

THE CULTURE OF SLAVERY

THE CULTURE OF THE TRIBAL LEAGUE

THE CULTURE OF THEOCRACY

THE CULTURE OF MONARCHY

THE CULTURE OF THE DIASPORA

THE CULTURE OF THE HELLENISTS

THE CULTURE OF THE HEBREWS

THE CULTURE OF HELLENISTIC-
HEBREW CHRISTIANITY

THE CULTURES OF THE GRECO-ROMAN WORLD

Asian Cultures

Palestinian Cultures

European Cultures

THE MYRIAD OF CULTURES DURING 2,000 YEARS OF CHRISTIAN AND WORLD HISTORY

WESTERN CULTURE

THE COMPLEXITY OF CULTURES OF THE THIRD AND FOURTH WORLDS

- 2) They were complaining that Peter fraternized with "uncircumcised men", even though their leader was a God-fearer highly respected by the Jews of his community.
- b. This same type of cultural pride latches onto many Christians of our day, blinding them to the real issues of the Christian faith.
 - 1) The rightist wing of the Church would rather men live in sin than become Pentecostals or Charismatics.
 - 2) The leftist wing of the Church would rather men live in paganism than become evangelical Christians.
 - 3) Denominationalists are more concerned with their denominational tradition than with the progress of Christ's Body.
 - 4) Pastors are more concerned with their church than the Lord's Church.
 - 5) Foreign missionaries are often more concerned with promoting the interests of their culturally conditioned distortions of the Church and the Christian life than in fostering truly indigenous expressions of Christ's incarnation or contextualization into the myriad of human cultures.
3. Peter's answer is to systematically retell the story of the recent events in which he found himself involved, v. 4-17.
 - a. The expression "orderly sequence" is a phrase which means "afterward or after" with the idea of the significance of an order of events, one event following the other in logical sequence.
 - b. Peter presents the sequence of events in such an orderly manner he takes the entire crowd along with him till they can only arrive at the same conclusions to which Peter had arrived:
 - 1) v. 15 = "The H.S. fell upon them just as He did upon us".
 - 2) v. 17 = "God gave to them the same gift He gave to us".
 - 3) With this, the opposition "shut up". What more could they say? v. 18
4. A further note would be the possibility the Jewish Christians really fought Peter at this point because they feared their non-Christian brethren.
 - a. The entire Jewish opposition to the Church to this point has been directed exclusively against the Hellenistic element within the Church.
 - b. Not a hair on the head of an apostle had been singed by the fires of persecution to date.
 - c. The only martyrs were Hellenists as far as the record goes, all following in the footsteps of the Hellenistic Deacon-Theologian-Evangelist-Martyr, Stephen.
 - d. The case of the Samaritans might have caused some tension but could be justified on the grounds they were half-Jews.

- e. If the Jews had heard about Philip's baptizing the Eunuch this would have not caused much alarm for it was done by a hated Hellenistic apostate who never returned to Jerusalem (Philip remained in Caesarea, Acts 8:40; 21:8. Did he know Cornelius or spend time with Peter while he was there?)
- f. The case before us was different. It was Peter, the leader of the Hebrew element of the Jerusalem Church who makes the tactical blunder of fraternizing with uncircumcized Gentiles.
- g. If our conjecture is right or wrong one thing is certain, for the first time since the early days of the Church, persecution will strike the Jewish element of the Jerusalem Church, Acts 12.
 - 1) A further point seems clear. Peter's leadership in the Church is taken by James, the Lord's brother.
 - 2) Though Peter will capitulate at least once more to the pressure of Jewishness (Galatians 2), he is never again to occupy the place of leadership with the Jewish community he once held. James will hold that position till the end of the New Testament era, Acts 15 and 21:18f with Galatians 1-2.

LESSON NINETEEN, THE CHRISTIAN DIASPORA

Introduction Acts 11:19-30

*transitory section.**lost*

- A. The Setting of the Story Before Us is That Same Third and Greatest of All Persecutions Against the Jerusalem Church, v. 19 and Acts 8:1-4. *same one*
1. It is as if the clock was turned backward to the fatal day of Stephen's martyrdom and we were to move forward again from that point.
 2. It is almost as if what we have studied from chapter 8:4-11:18 was one great parenthesis.
- B. Also We are Made to Go Back to the Beginning of the First Christian "Diaspora" Which Began With the Death of Stephen.
1. The reason for this is because the rest of Acts is going to concentrate on the world mission which resulted from that scattering, Acts 8:1-4.
 2. Once again, Acts is a missionary book and the history of Acts is missionary history.
 3. To tell the story of mission to the nations Luke, as a historian, will tie the story in with the key historical happenings which made that mission possible.
 - a. The martyrdom of the Hellenistic-Deacon-Evangelist-Theologian, Stephen, by the unbelieving Hellenists.
 - b. The emergence of the chief persecutor from among the Hellenists, Saul of Tarsus. *scattering to Hellenists*
 - c. The all out persecution against the Church (especially against the Hellenistic segment of the Church) that swept across Palestine under Saul's direction, resulting in the beginning of the Christian diaspora.
- I. THE ITINERANT EVANGELISTIC MINISTRY THAT RESULTED FROM THE PERSECUTION "THAT AROSE IN CONNECTION WITH STEPHEN", v. 19.
- A. The Broad Geographical Spread of the Preaching Resulting from the Persecution, v. 19.
1. The Gospel reaches Phoenicia, v. 19a.
 - a. Phoenicia is a country, not a city.
 - 1) It is located on the shore of the Mediterranean Sea stretching between Syria on the north and Judea on the south.
 - b. At one time, Phoenicia was one of the ancient world's outstanding cultures and mightiest maritime and trading nations.

- 1) Phoenicia established colonies all through the northern African countries bordering the Mediterranean Sea plus Spain and Cyprus.
- 2) Carthage, Hippo and Byblos were three of their famous cities in Africa.
- 3) From Byblos, the Phoenician trading center for papyrus, the Greeks got their word *βιβλος*, book. And from *βιβλος* we get our word Bible.
- 4) Tyre and Sidon are the two most famous and important Phoenician cities of biblical times.

c. Phoenicia appears constantly in the Old Testament record.

- 1) Hiram, King of Tyre is described in Scripture as a friend of both King David and Solomon.
- 2) He provided the famous cedars of Lebanon for David's city that later became Jerusalem. He also provided carpenters and stone masons, II Samuel 5:11.
- 3) He had an even closer alliance with King Solomon, David's son.
 - a) He provided cedar, syress timber and gold for the temple of Solomon, I Kings 5-10.
 - b) He helped Solomon build his mighty fleet. Phoenician sailors manned the fleet under Solomon's command, I Kings 9: 26-27.
- 4) Ezekiel 27-28 give a vivid account of Phoenicia's glory, wealth and power.
 - a) Chapter 27 goes into great detail about the glories of Tyre.
 - b) Chapter 28 seems to connect the pride and glory of the king of Tyre with that of Satan in his glorious estate before rebelling against God.

d. By New Testament times, the glory of Phoenicia was long gone.

- 1) Alexander the Great captured Tyre in 332 B.C. bringing Phoenicia under Greco-Macedonian rule for a time.
- 2) Both Egypt and Syria constantly fought among themselves for control of Phoenicia's shipbuilding and commercial resources up through the time of Acts.
- 3) In 64 A.D. the Roman general, Pompey the Great, made the country a permanent part of the Roman province of Syria.

e. With its millenniums of contact with Israel, there were always strong Jewish colonies residing in most of the major cities of Phoenicia.

- 1) The believers of the Christian diaspora traveled by ship or by land from Joppa or Caesarea to Tyre and Sidon. There they witnessed exclusively in the synagogues, v. 19b.
2. From Phoenicia the Gospel reaches Cyprus and Antioch, v. 19b.
 - a. From Tyre and Sidon there was constant ship traffic to Cyprus in the Mediterranean and to Antioch, the capital of Syria, v. 19b.
- B. A Brief Description of Antioch, the Third City in the Roman Empire.
 1. Rome and Alexandria were the first and second cities in size and importance in the world and in the Roman Empire.
 2. Antioch was third both in population and strategic importance to Rome.
 3. At the time of Acts, Antioch was the capital of the Roman province of Syria.
 4. As to its religious and moral life, it was one of the most immoral in the Empire. *(not as bad as Carthage but close)*
 - a. Much of its infamous reputation came from the corrupt religious shrines located in or near Antioch.
 - b. Ritual prostitution became an important feature of the worship of Astarte, the goddess of love and fertility at these cultic centers.
 - c. Astarte was known as Venus by the Romans, Ashtoreth by the Hebrews, Aphrodite by the Greeks and Ishtar by the Babylonians so the practices had a long and sordid history.
 5. A new chapter is about to be written in the history of this city.

II. THE PLANNING OF THE CHURCH OF ANTIOCH, v. 20-22.

- A. The Scattered Christians Constantly Witnessed as They Spread Across the Mediterranean World, But Exclusively To Jews Till They Reached Antioch. There a Totally New Thing Occurred, v. 19-20.
- B. Verse 20 Tells the Story. Christian Hellenists from Cyprus and Cyrene (A Key City of Libya in Northern Africa) Broke the Cultural Barrier and Deliberately Attempted to Reach Greeks with the Gospel.
- C. Who Were These Greeks? There is Disagreement in the Ancient New Testament Manuscripts at this Point.
 1. Some say they were God-fearers who were already related to the synagogues. This is a possibility.
 2. Others say they were simply Greeks, Gentiles of the city unrelated to the synagogue. This is a possibility.
 3. A footnote in the N.A.S. Bible says Greek-speaking Jews or Hellenists. *misconstrued*

4. The evidence would point to there being pagan Greeks unrelated to the synagogues. Otherwise, the story would present nothing new for thousands of Hellenists were already believers including the Hellenists who brought the Gospel to Antioch.
 5. F.F. Bruce supports this position.
- D. A People Movement, Probably A Community Movement Occurred. As the First Few Came to Christ, They Brought a Large Number of Their Relatives and Friends With Them, v. 21.
1. The expression "the Hand of the Lord" is used several times in Scripture metaphorically for the power of God in operation, Luke 1:66 and 23:46, John 10:28-29 and Acts 13:11.
 2. This was another evidence of direct answer to the prayer of the infant Church recorded in Acts 4:30. However, the answer went far beyond the intent of the petitioners.
- E. The News Reaches the Leadership of the Jerusalem Church, v. 22.
1. That Church has been forced to accomodate itself to a few individual Gentiles and their families coming to Christ, but this was an entirely different situation, v. 22a.
 2. The Jerusalem Church immediately acted to gain further information about the rumors of a Gentile Church at Antioch, v. 22b.
 - a. Precedent, Acts 8--send key leaders.
 - b. Thank God Barnabas, not James.
 - c. One can only imagine what might have happened if a less broadminded man had been sent! On this one incident, another hinge of history, rests the entire future of world missions.

III. A CHARACTER STUDY OF BARNABAS, "THE SON OF ENCOURAGEMENT".

- A. Personally, Barnabas Is For Me One of the Greatest Men in the Biblical Record. I Can Identify With Him At More Points Than I Can With Paul.
- B. He Was a Hellenist, Born and Raised in Cyprus, Acts 4:36a.
1. Some of the men who planted the Antioch Church were also Cypriots. So he could identify readily with them and they with him.
 2. Cyprus was an independent Roman province with its own Roman governor called a proconsul, we discover in Acts 13:7.
 - a. In 1877 on the north coast of Cyprus an inscription was discovered dated "in the proconsulship of Paulus" evidently the very proconsul later to be converted under the ministry of Barnabas and Paul.
 - b. How amazing to return to your own state of birth and be the channel through which your own governor comes to Christ!

- C. He Was A Zealous Jew, A Levite, Acts 4:36a.
- D. He Was a Godly Man, One Sold Out to His Lord From the First to the Last Description Given of Him in Acts 4:36-37; 9:27; 11:22-30; 13-15.
- E. The Description Given of His Personal Life in v. 23-24 is Excelled By None Other in Scripture.
1. He could recognize immediately the grace of God in the lives of others, v. 23a.
 2. He rejoiced when the Lord was honored regardless of who God had used to honor Himself, v. 23b. *[God when God was honored! Rejoiced - didn't care who got the credit]*
 3. He was a good man, v. 24a. Someone said the most impressive epitaph he ever saw written on a tombstone was the one that read "Here lies a good man".
 4. The source of his goodness is revealed. He was "full of the Holy Spirit", v. 24b.
 5. Faith characterized both his life and ministry. *Bi-characteristic*
- F. He Was a Multi-Gifted Christian, v. 23-24 with Acts 4:36, 13:1 and 14:3-4 and 14. I will mention several of his spiritual gifts.
1. His most outstanding gift, that which earned him his nickname given to him by the twelve, "the son of Exhortation, Consolation or Encouragement", was the gift of exhortation, v. 23.
 - a. $\pi\alpha\rho\alpha\kappa\lambda\eta\tau\omicron\varsigma$ (parakletos) *παράκλητος called alongside*
 - b. Paraclete = comforter.
 - c. "to be called to one's aid--alongside of"
 - d. The Lord Jesus Christ used it to refer to Himself and the Holy Spirit.
 2. Giving, Acts 4:36-37.
 3. Teaching, Acts 13:1.
 4. Prophecy, Acts 13:1.
 5. Evangelistic, Acts 11:24.
 6. Apostolic, Acts 14:4 and 14.
- G. His Unique Relationship With Saul or Paul, v. 25-26.
1. Barnabas, from the very beginning is shown as Paul's champion and faithful supporter, Acts 9:27. Why?
 - a. Some see in this immediate response on the part of Barnabas towards Saul the almost certain support for an age-old tradition which claims Saul and Barnabas were acquainted before either came to Christ.

b. Bruce holds this position, affirming, in his comment on Acts 9:27 "It seems likely that Barnabas was already acquainted with Saul, knew his integrity of character and was convinced of the genuineness of his conversion", (Ibid; 205).

1) He refers to J.A. Robertson's book, "The Hidden Romance of the New Testament", which contains a fascinating imaginative reconstruction of Barnabas' earlier relation with Saul (Robertson, 1920; 46f). *tradition*

added c. The only other explanation would be the simplest. Barnabas, from the beginning, was true to his gift of mercy which, by definition, goes along with the effective use of the gift of comfort, exhortation or encouragement.

d. Bruce says, "It was Barnabas who, true to his name, proved himself a 'son of encouragement' and acted as Saul's sponsor" (Ibid; 205).

2. In addition to bringing Paul into an effective relationship with the twelve, he also evidently maintained contact with him during Paul's long years of seclusion (Acts 11:25). Otherwise, how would he know where to find him?

3. Barnabas must have been waiting for this day, a day when the need would fit the man and the man would fit the need, v. 25-26.

4. From this point on Barnabas and Paul are inseparable.

a. They form the apostolic team ministering to the Antioch Church in establishing teaching and correcting that Church, v. 26 (see section viii).

b. They are chosen as a mercy team to carry offerings from the Gentile Antioch Church to the Jewish Jerusalem Church, v. 27-30.

1) As already stated, the early experiment in sharing in Jerusalem left the church in a continual state of poverty till the end of Acts.

2) It is significant that the Mother Church never sent aid to the Daughter Churches but vice versa.

3) What a blow to the pride of the Jewish Jerusalem Christians, to be continually receiving aid from the "second class" Gentile Christians!

c. They lead the first cross-cultural missionary team to take the Gospel to the nations, Acts 13-14.

ref. all gentile
d. Together, they represent the Gentile churches throughout the entire known world at the Jerusalem Conference to plead the case for supra-cultural Christianity as over against the limitation of the Jewish culturally conditioned views of the Gospel, Acts 15.

e. They, along with Judas and Silas, constitute the official commission of the world Christian Church to carry the news of the decrees of the

Jerusalem Council (The First Ecumenical Christian Conference)
to the churches throughout the Greco-Roman world, Acts 15:22-31
and 16:4-5.

5. This unique relationship continued for years only broken by the unfortunate incident over John Mark, Acts 15:35-40.
 - a. We will refer to this story later in our study.
 - b. It is worthy of note, however, that not even the strain produced when Paul had to publicly correct Barnabas for his inconsistent conduct in giving in under the pressure of the Judiazers (along with Peter's poor example) could hurt their relationship for long, Gal. 2:11-13.
 - c. Consequently, the disagreement recorded in Acts 15 must have been very severe to lead to the complete rupture of relationships within the ideal team of Paul and Barnabas.
- H. Barnabas-Paul, A Study in Divergent Christian Character.

1. Barnabas

- a. Church man
- b. son of consolation
- c. appointed leader
- d. patient with weak
- e. related to Jerusalem Church
- f. Content in second place
- g. quiet

Paul

- a. para-church man
- b. son of thunder [aggressive outspoken]
- c. charismatic leader [natural]
- d. impatient with weak
- e. difficulty with Jerusalem Church
- f. always in first place
- g. outspoken (Acts 14:12).

2. Their gifts and personalities complemented each other. They were "sandpaper" one to the other.

MOST IMPORTANT !!

xx-1

LESSON TWENTY

THE LEADERSHIP OF THE CHURCH AT ANTIOCH AND THE
BIRTH OF A NEW STRUCTURE FOR WORLD EVANGELISM,
THE MISSIONARY SOCIETY

chapter 12 parenthesis
two

Introduction Acts 13:1-4

A. As We Move Along in the Story From Chapter 11, We Come to Another Parenthesis in the Narrative, Acts 12.

1. The first one began in Acts 8:4 and continued through Acts 11:18.
 - a. What happened in that section was really not a parenthesis for it describes:
 - 1) The progress of the Gospel into Samaria.
 - 2) The conversion of the Ethiopian.
 - 3) The rise of stardom of Saul, the Chief persecutor of Christ's Church.
 - 4) The conversion and early ministry of Saul.
 - 5) The conversion of Cornelius.
2. However, when Luke states "those who were scattered because of the persecution that arose in connection with Stephen" he takes us directly back to Acts 8:4.
3. He is now going to hold us in suspense again this time about the continued ministry of Barnabas and Paul and the next stage in the development of God's worldwide mission, to take us back home to Jerusalem.

B. The Four Events that Occur During This Second Parenthetical Period.

1. The fourth persecution against the Jerusalem Church, v. 1.
Peter, James, & John
2. The martyrdom of James the brother of John, v. 2.
1st Apostolic martyr - James
3. Peter's third imprisonment and second angelic deliverance, v. 3-18.
4. The terrible death of Herod the King by angelic action, v. 19-24.

C. All This is to Show the Importance of the Shift of the Scene of Action From Jerusalem to Antioch.

1. For the first time since Stephen's death, the twelve become the objects of violent persecution, v. 1-3.
2. This means the opposition formerly directed against the Hellenists now falls on the Jewish Christians, at least against their leaders.

- a. Most of the Hellenistic Christian leaders had fled Jerusalem at the time of the third persecution, Acts 8 and 11.
 - b. The apostles were still highly esteemed by the people, partly, perhaps, because of the manifestations of God's power described in Acts 3-5.
 - c. That popularity had evidently deteriorated to the point of resentment against the divisive and proselytizing attitude of the Christians who sought openly to win their fellow Jews to Christ.
 - d. All this probably occurred chronologically between verses 26 and 27 of chapter 11.
 - 1) "About that time" of Acts 12:1 corresponds with "at this time" of Acts 11:27.
 - 2) The renewed persecution against the Church at Jerusalem further devastated its economic situation leading to the urgent need for help from churches outside of Jerusalem which were free from persecution, v. 27-30.
 3. A church so devastated was incapable of engaging in the worldwide mission God had planned so He shifts to the young, vibrant, financially secure Church at Antioch. That is the setting which we move into in chapter 13.
- D. With verse 17 of Chapter 12, Acts Begins to Close the Curtain on the Life of the Chief of the Twelve Apostles, Saint Peter.
1. "And he (Peter) departed and went to another place", v. 17.
 2. He made one trip to Antioch, Paul tells us in Gal. 2:11.
 3. He also appears in Jerusalem for the Jerusalem conference. He is not in charge, however. James the brother of the Lord leads the conference.
 4. The tradition that Peter went to Rome may be true, but does not seem to fit the biblical text which limits Peter basically to a ministry to the Jews and Paul and his team to the Gentiles, Gal. 2. Yet, many Protestant scholars believe Peter was martyred in Rome.
- E. Chapter 12 closes with Barnabas and Paul Again Before Us, v. 25.
1. They have finished their mission of mercy in Jerusalem.
 2. They return to Antioch, probably much to Paul's relief.
 3. Barnabas brings his cousin, John Mark, to Antioch with him.
- F. With This Background, We Are Now Ready to Look at the Greatest Missionary Church in Acts, the Church at Antioch.
- I. THE AGENTS OF EVANGELISM TO THIS POINT. *church at Antioch will continue that in Jerusalem & focus moved from Jeru. to Antioch*
- A. Individual Christians, Acts 2-8.
 1. The first efforts of evangelism were the results of the spontaneous witness of individual Christians.

- a. Peter, Acts 2.
 - b. Peter and John, Acts 3-4.
 - c. Stephen, Acts 6-7.
 - d. Philip, Acts 8.
2. These men do not seem to have evangelized because they were part of a body of believers engaged in systematic evangelism but more because they were Spirit-filled Christians compelled by His pentecostal presence to reach out to others with the Gospel.
3. All believers must witness in their fashion.
- B. Local Churches, Acts 4-6, and 11:24-26.
- 1. Jerusalem and Antioch churches.
 - 2. Acts 4-6 and 8 = Jerusalem.
 - 3. Acts 11:24-26 = Antioch
 - 4. The Church at Antioch was effectively engaged in near neighbor evangelism, Acts 11:24-26.
 - 5. The stage is now being set for a radical departure in biblical evangelism, apostolic teams or missionary societies.
more than 1 question a final about this!
 - a. The cosmopolitan Church at Antioch will find itself setting the pace for the greatest single "discovery" to come upon the Church since Pentecost, the development of a new approach to evangelism through apostolic teams or missionary societies.
 - b. This will be entirely different than anything done to date. Men will be sent away from the Church to "slug it out" on their own in carrying the Gospel to the nations.

II. THE INAUGURATION OF THE NEW PHASE OF EVANGELISM, v. 1-4.

A. The Setting is That of a Local Church Absorbed in God and His Mission, v. 1-2a.

- 1. The remarkable gallery of gifted leaders in one local church, v. 1.
 - a. Barnabas and Saul. *5 men mentioned by name* We have already commented about the differing gifts and temperaments of these two men.

b. "Simon the Black Man".

1) Simon = Hebrew name.

2) Niger = Latin. Why not Greek *melas?*

3) Nickname = African, Mark 15:21 and Romans 16:13?

c. "Lucius of Cyrene"

an endorsement - not a put down
also from Africa

- 1) Hellenist from Africa
- 2) One of the founders of the Antioch Church, Acts 11:19-20?
- d. "Manaen who had been brought up with Herod the Tetrarch".
 - 1) Herod was a title like pharoah or candace.
 - 2) The Herodian dynasty goes back to about 63 B.C.
 - a) It was applied to a family of men first appointed to rule over parts of Palestine in 63 B.C.
 - b) The Herods were professing Jews, but rulers of Rome, usually brought up and educated in Rome.
 - c) They used their "Jewishness" to pacify the otherwise rebellious Jews but at the same time lived only for self advancement.
 - 3) The most famous members of the complicated line of the Herods were:
 - a) Herod the Great, one of the ablest but also one of the most cruel of all the Herodian line, who ruled during the early years of our Lord's childhood.
 - (1) He was the one responsible for the massacre of the children in Matt. 2:1-18.
 - (2) At his death, his Kingdom was divided among his three sons, only two of whom are of importance to our study.
 - b) Herod Archelaus who was given the rule of Judea, mentioned in Matt. 2:22.
 - (1) He only ruled for a few years when he was exiled.
 - (2) Judea then came under a Roman governor who was Pilate during our Lord's three years of ministry.
 - c) Herod Antipater or Antipas was the son of Herod the Great who was given rule over Galilee.
 - (1) He was the Herod called by our Lord "that fox" in Luke 13:32 referring to his reputation for cunningness and diplomacy as well as slyness.
 - (2) It was before this man our Lord stood on trial in Luke 23:6-12.
 - (3) Herod Antipas, like his father Herod the Great, lived a long life, ruling from about 4 B.C. to 39 A.D.
 - (4) Some attribute his longevity of rule to the evil genius of his later years, the dynamic Herodias, wife of his half brother Philip (Tenney, 1963; 350).

Handwritten: "Herod"

- (5) This evil union vigorously denounced by John the Baptist led to John's imprisonment and eventual death at the hands of Herod Antipas at the instigation of wicked Herodias with the cooperation of her equally immoral daughter, Salome, Mark 6:14-29.
- d) Herod Agrippa I, the fourth Herod to be mentioned in the New Testament, the one who beheaded James and was later smitten by the angel of the Lord in Acts 12:1-23.
 - (1) He was the grandson of Herod the Great by an earlier union which produced two sons who were put to death along with their mother in 29 B.C.
 - (2) Agrippa I was the son of Aristobulus, one of the illfated sons of Herod mentioned above.
 - (3) He was struck down by God in A.D. 44 as described in Acts 12 at 34 years of age.
- e) Herod Agrippa II, the son of Herod Agrippa I.
 - (1) He is the last of the Herodian dynasty.
 - (2) He is also the fifth Herod mentioned in Scripture, Acts 25-26.
- 4) Manean, then, had been brought up with Herod the Tetrarch or Herod Antipas, the murder of John the Baptist.
 - a) The Greek word translated "brought up" literally means: "foster brother". *kind of like "Ben-Hur"*
 - b) He was reared in royalty, brought up in the Roman court with this son of Herod the Great.
 - c) This is evidence the Gospel had reached at least one royal family in Antioch.

2. The stress on the teaching gifts possessed by these men, v. 1a.

- a. The words are prophets and teachers.
 - 1) Usual sense = some prophets, some teachers.
 - 2) These = possibly both gifts.
- b. In Ephesians 4:11 Paul lists the four supporting ministries Christ has placed within His Church.
 - 1) Apostles were first. We already studied this gift and function in Section Eight.
 - 2) Prophets are next.
 - a) Acts 2:17-18 = first mention of New Testament prophecy.

- b) Acts 11:27 = First mention of New Testament prophets.
- c) Acts 13:11 = second mention of New Testament prophets.
- d) Seven times Acts: A. 2, 11, 13:1; 15:32; 19:6 and 21:9-10, Prophets or prophecy.

3) Evangelists are listed third

\$ II Tim 4:5

- a) Verse 11 of Ephesians 4 and Acts 21:8 = only references in N.T. to *evangelists*
- b) Philip = only evangelist by name, Acts 21:8.
- c) Example how gift was used, Acts 8:f:
 - (1) group or mass, v. 5f
 - (2) personal, v. 26f.
- d) Equipping ministry, Eph. 4:11-12.

4) The fourth supporting ministry is that of pastor-teacher.

- a) Pastor = shepherd.
 - (1) more than "feed" = "tend", "care for", "watch over".
 - (2) ministry of elder-bishop, Acts 20:17,28.
 - (3) I Peter 5:2.
 - (4) Two-fold ministry:
 - (a) tend, shepherd, Acts 20:28 and I P. 5:2.
 - (b) train, equip, Eph. 4:11-12.
- b) Teacher = gives instruction, trains.
 - (1) Appeal = mind, intellect, not emotions.
 - (2) Help saints "think God's thoughts after Him"
- c) Pastor-teacher not pastor and teacher.
 - (1) All pastors = teachers, not visa versa.
 - (2) Teacher listed alone in other lists of gifts.
 - (3) Friedrich Buchsel, writing in the famous Theological Dictionary of the New Testament by Gerhard Kittell writes:

" . . . in Eph. 4:11 the common article makes it plain that the teachers are identical with the pastors . . . this lies in the nature of the case; for the shepherd (pastor) is the one who is responsible for the life of

the community and therefore teaching in the widest sense is part of his office" (Buchsel, 1964; 158).

- (4) Kenneth S. Wuest takes the same position in his Word Studies in Ephesians, he writes:

"The words 'pastors' and 'teachers' are in a construction called Granville Sharp's rule which indicates they refer to one individual. The one who shepherds God's flock is also a teacher of the Word, having both the gifts of shepherding and teaching the flock" (Wuest, 1963; 101).

c. The teachers in the Church at Antioch were unusual men.

- 1) The church probably had other pastors-elders-bishops besides these men.
- 2) This would seem to be implied in verse 3 where they, the church pastors, laid hands on Barnabas and Saul.

B. A Brief Look at the Prophetical Function in Scripture.

1. Prophecy is the only one of the gifts mentioned in all four of the lists of spiritual gifts given by Paul, Rom. 12:6, I Cor. 12:10; 12:28, Eph. 4:11.
2. In light of this overwhelming emphasis on prophecy, along with Peter's exaltation of the prophetical function in Acts 2:17-18, we can affirm "prophetic utterance is to be the characteristic of the New Covenant in the Spirit" (Murphy, 1975; 236) i.e., of the Church age.
 - a. This is what the prophet Joel predicted in Joel 2:28-32.
 - b. This is what the preacher Peter confirmed in Acts 2:14-21.
 - c. This sets the stage for an emphasis on prophecy that will overshadow all the other charismatic endowments.
 - d. Brethren who are preoccupied with tongues would do well to take note. God nowhere affirms tongues will be the characteristic of this age. He everywhere ascribes this position to prophecy.
 - 1) It takes Strong's Concordance six columns to list the references to the Word or its derivatives in the Bible. Over 200 references are found in the New Testament alone.
 - 2) No wonder Harry R. Boer writes "The prophetic office has become the central office in the Church" (Boer, 1961; 115-116).
3. Prophecy comes from two Greek words:
 - a. $\pi\rho\omicron$ = "forth", not before (*pro*)
 - b. $\phi\epsilon\mu$ = "to speak" (*phemi*)
 - c. "to speak forth" not to speak beforehand = essence of prophecy.

4. The etymology of a word does not always tell how it is used. Yet the history of the word both among the Greeks, the Hebrews and in the Early Church supports this definition of prophecy as "speaking forth".

- a. Kramer in Kittel states the word was used by the Greeks only to describe one who engaged in "forthtelling", never foretelling. He sums up his argument saying:

"Thus to prophesy meant to speak forth, not to declare the future. Only later, under Christian influence, does prophet take on the modern sense of one who declares the future" (Kramer, 1968; 795).

- b. Rendtorff and Meyer write about the Jewish prophets in Kittel.

- 1) Their discussion covers 32 long pages. The reason is stated by the authors:

"The picture of prophecy in Israel presented in the Old Testament is by no means uniform. It embraces such different phenomena that it seems well nigh impossible to bring it under a single common denominator" (Rendtorff and Meyer, 1968; 796-868).

- 2) The main reason for this difficulty is two-fold.

- a) The vast time span covered and the diversity of the cultural settings involved in the Old Testament story.

- b) The prophetic expression took on different forms to fit "the divergent political and religious conditions under which the nation existed" (Ibid).

- 3) They identify four major expressions of the prophetic functions during Israel's long history.

- a) Ecstatic prophecy, I Samuel 10:1-13 and 19:19-24. I write:

"The individual came under the power of God in a given moment. His prophesying probably took the form of praising God for His goodness and greatness more than declaring to others God's will. This experience did not necessarily make the person a prophet, however. It is possible he never enjoyed the same experience again though some early prophets did exercise their gift in this manner" (Murphy, 1975; 238).

- b) Prophetic speech, the most common form of the prophetic function in the Old Testament.

- (1) Delivered message = "spoke for God"

- (2) This meaning is revealed in its first two usages, Ex. 7:1-2 and Deut. 18:18-19 (Gen. 20:7).

- c) Groups or schools of prophets.

- (1) Rare, only in historical books.

(2) Faded-time monarchy.

d) Individual, outstanding prophets like Elijah, Elisha, Isaiah, etc.

(1) Rendtorff and Meyer state that though the prophets often foretold the future "forthtelling of the word of Jehovah was of the very essence of the prophetic function" (Ibid.).

(2) The formula for their function was "thus saith the Lord" or "the Word of the Lord came to" the prophet and he spoke what he was told to speak.

c. As we will soon see, what was true of the Greek and the Hebrew prophets is true of the New Testament prophets. They tell forth the Word and will of God.

5. The general prophetic experience shared by all believers.

a. "All Christians are to prophesy but not all Christians possess the prophetic gift", is the best expression of this truth.

b. Peter makes this distinction in his sermon on Pentecost in Acts 2.

1) v. 17-21 = "sign of New Covenant"

2) v. 25-31 = one prophet, David.

6. Prophecy as a sign gift.

a. It is interesting those who speak of the evidence of the baptism with the Holy Spirit point to tongues as the sign but not usually to prophecy.

b. The fact is both manifestations of God's Holy Spirit seem to have occurred in the four-fold spreading of Pentecost, not just tongues, Acts 2, 8, 10 and 19.

1) "Tongues was a sign God was calling men from all nations to Himself. Prophecy was a sign men from all nations would proclaim His Word" (Murphy, 1975; 241).

2) As in the case of the general experience of prophecy in which all believers share so in this "sign" aspect of prophecy, these have nothing whatsoever to do with the gift of prophecy.

3) The sign experience of prophecy and tongues never occur again in Acts once the Gospel spreads to the representative peoples of the Jewish-Greco-Roman world.

4) The next time the manifestation of these two works of God's Spirit are recorded in Scripture is in the context of two charismatic enablements given by God's Spirit to some believers and withheld from others.

7. When we come to the New Testament record we will discover the gift of prophecy is not always the same.

- a. Three different forms leading to three different functions.
- b. One prophet uses one form only, others all three.

C. The Three-Fold Prophetical Function in the New Testament.

1. The infallability form of the prophetical function or P₁.

a. P₁ is based on three premises.

- 1) God, as a true person, wants to reveal Himself to men who alone in His big creation are made in His image.
- 2) The Scriptures are the record of that historic revelation and are themselves His revelation of Himself.
- 3) God's self revelation found in the Scriptures was given to the writers of those Scriptures through the process called divine inspiration.

a) Holy Spirit led writers to record God's Word.

b) Became the Old Testament and New Testament.

b. The writers of Scripture, therefore, all possessed P₁, the infallability form of the prophetical gift.

- 1) They were given direct revelation from God as to His Word and will.
- 2) They could all claim "Thus saith the Lord" or "The Word of the Lord came to me and I wrote what God told me to write".

c. The result was the biblical canon, the Old and New Testaments.

d. Referring to the New Testament prophets, Ray Stedman writes,

"A prophet is essentially a man who speaks for God. In the Early Church, before the New Testament was written down, prophets spoke directly by the inspiration of the Holy Spirit uttering the truths that are now recorded in the New Testament. They unfolded what God taught and thus the Body was motivated, galvanized into activity. Men such as Mark, Luke, James and Jude were not themselves apostles but they were associated with the apostles in the writing of the New Testament" (Stedman, 1972; 73).

e. This form of the prophetical function was removed from the Church with the completion of the Book of Revelation.

1) I write:

"With the writing of the Book of Revelation, this first form of the prophetical gift terminated, forever. The Revelation presents itself as the final prophecy. It carries us from the Church Age to the eternal state (Rev. 1:3, 19:6-10). Thus, no other prophecies are to be accepted as Scripture by the Church after the writing of Revelation" (Murphy, 1975; 245).

- 2) John records the words of the Angel of God when he affirms his revelation is the final, infallible prophecy to be given during the Church Age, Rev. 22:18-20. *refers to the final, yes, but Rev. is the completion of the canon so it refers to the whole canon*

f. One of the surest evidences of the "spirit of error" creeping into a Christian movement is:

The Vision
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- 1) The claim to new revelation directly from God, verbal or written, which is equal to the canon of Scripture.
- 2) The subtle substitution of man's word or new light on Scripture for the Scripture itself.

2. The foretelling form of the prophetic gift or P₂

- a. This is the ability to declare the immediate future. *best known meaning but rarest*
- b. It is the rarest of the three.
- c. On only three occasions do we have the use of this gift described in the New Testament with the exception of its constant use by the Lord Jesus Himself, Acts 11:27-30; 21:10-13 and I Tim. 1:18 with 4:14.
- d. In the passages in I Timothy, prophetic utterance of the P₂ form revealed God's plan for Timothy's future. *Agabus Agabus*
- e. In the two Acts passages one prophet, Agabus, foretells the immediate future.

1) In Acts 11:27-30, he foretells the drought that would soon plague Palestine. *happened in 3 yrs*

2) In the Acts 21 passage he foretells Paul's imprisonment in Jerusalem if he persists in his plans to go to that city. *happened in a few weeks*

f. Some important features of this gift making it different from the infallibility form or P₁.

- 1) In P₁, the prophecies are binding on all to whom they are addressed.
 - a) In P₂ the revelations are not binding on anyone, not even the ones to whom they are addressed.
 - b) They simply provide those persons with information they could receive in no other way.
- 2) In P₁, the revelation was a word from God given to the whole Church for all time and binding upon everyone. In the foretelling form, the message was not directed to the whole Church.
 - a) It was not binding upon anyone.
 - b) It was not equated with Scripture.
 - c) It was a personalized revelation given to individuals under special circumstances.

- g. Paul's reaction to Agabus' prophecy is full of meaning in light of what we have just discovered about the difference between P_1 and P_2 , Acts 21:13.
- 1) To paraphrase his words he said, "So what's new! God told me in the beginning of my ministry I would suffer for His sake. I'm going to Jerusalem anyway".
 - 2) While the prophecy provided him with specific information he could have received in no other manner, it in no way inhibited him from following his planned course of action.
- h. The prophecy of Agabus was not fulfilled literally as it was announced.
- 1) He prophesied that Paul would be bound by the Jews and delivered over to the Gentiles, the Romans, Acts 21:11.
 - 2) What actually happened was almost the opposite. He was rescued out of the hands of the Jews by the Romans, not delivered to the Romans by the Jews as Agabus had predicted, v. 26-40.
 - 3) Commenting on this incident, I write:

"Perhaps this means that in the foretelling function of the prophetic gift, God limits the information He reveals. He only provides a general vision of the immediate future leaving the prophet to express that word in his own words. If so, this leaves room for the possibility of error as was true in the case of Agabus cited above" (Murphy, 1975; 245).
3. The forthtelling form of the prophetic gift or P_3 .
- a. This form of the gift is given the place of greatest prominence in the New Testament.
 - b. It is meant to continue all through the Church Age and to occupy the place of greatest prominence in all Christ's Churches, Eph. 4:11-16.
 - c. The finest summary of P_3 is given by Paul in I Cor. 14:3; "One who prophesies speaks to men for edification and exhortation and consolation".
 - d. Further evidence that this was the most obvious and common form of the gift is indicated by Acts 15:32.
 - e. This aspect of the gift is declared to be the most desirable of all gifts, superior by far than tongues, in I Cor. 14.
 - f. Friedrich, writing in Kittle, sums up the Pauline view of prophecy as follows:

"The Pauline prophet is no seer receiving inspiration through ecstatic experiences that transport him out of this world. His chief mark is the

Word of God which God gives him to proclaim. The prophet in the Pauline congregations is not the seer but the recipient and preacher of the Word" (Friedrich; 851). I Cor. 14:3.

- g. In Overseas Crusades, we call this type of preacher a "prophetic Bible teacher". *teaches Bible from prophetic standpoint*

- 1) Such men are among God's greatest gifts to His Church.
- 2) Since we are to "earnestly desire the greater gifts" (I Cor. 12:31) and prophecy is one of those let's ask God to shower this gift on His Churches!

D. The Spiritual Activities Of The Men in the Story Before Us, v. 2a and 3a.

1. "They were ministering to the Lord".

a. "The word is λειτουργεῖω and means to do service usually with the idea of a public ministry, something done in the presence of others" (Knowling; 282-283).

b. The idea is that they were busily engaged in their duties of serving the Lord in fellowship with the church body when God spoke to them.

2. They were "fasting".

a. The Early Church had regular days for fasting during which time they gave themselves to prayer and worship.

b. What a change might occur in our churches if the leadership regularly set aside time for fasting and prayer!

c. The picture is that of a church leadership intensely absorbed in the pursuit of their ministry to God, His people and a lost world.

d. What kind of spiritual leaders are we now and are we going to be?

E. The Strategy Of the Holy Spirit in Sending Men Out to the Unreached World Populations, v. 2b-4.

1. This was their "call to missions" as we are accustomed to describe such an experience.

a. This was not their call to the Lord's work, that occurred years before.

b. In one sense, this was not their call to missions, but only a further step of direction by the Spirit in God's unfolding plan for their lives.

c. Dick Hillis has written a tract about his missionary career entitled "I was Never Called, The Confession of a Veteran Missionary", He says,

"I was never called to China, although I served there as a missionary for eighteen years!" Often as a young Christian, I heard missionaries from various lands talk about the need for a 'call'. They closed their messages by asking if we had been called to Africa or India or China. It seemed a sin for consecrated young people not to feel the urgency of a divine call to some foreign field.

"Despite all you hear of being called to the mission field, you will not find this type of call in the Scriptures. In Acts 13:2 the Holy Spirit said: 'Separate me Barnabas and Saul for the work whereunto I have called them'.

"True, that speaks of a call, and someone will reply: 'There, doesn't that refute what you said?' Notice it speaks of a call, not to a geographic location, but to a work. Paul was not being called to Africa or Europe or Asia, but to the work of preaching and teaching".

d. One's call is to his gift, not to the geography involved in the use of that gift.

1) Paul puts things in order in I Cor. 12:7 and 11 with 18. On the basis of your gift, God puts you in the Body where He wants you.

2) This can refer not only to your function but also to your location in His worldwide Church.

3) Hillis comments,

"I believe your calling and gift are identical. Your call is what you are to be, which is determined by the gift He has given you. Your direction is where you are to go. Your calling never changes; your direction may change at any time. Paul's gifts were preaching and teaching. He used them not only in Jerusalem, but throughout the cities of Europe and Asia Minor."

2. The type of men the Holy Spirit leads into greater service.

a. Men who already are faithfully serving Him, v. 1-2;

1) Where they are now. Are you?

2) With the gifts they now know they possess.

a) What are your gifts?

b) Notice when they faithfully use the gift they already recognize is in their life, He will lead to the discovery of other gifts, Acts 14:14.

b. Church centered men, v. 1.

1) Too many Christians want to be rugged individualists "doing their own thing", accountable to no one except God and they know they won't have to give account to Him till they leave this world to be with Him.

- 2) The "I" in our 3PI mission is incorporation, being joined to others in a worshipping group, a local church.
- 3) Christian living like Christian service is a team ministry. Dave Roper of the Peninsular Bible Church has written:

"We need a team relationship for mutual encouragement. God never intended leaders to solo. We are so imbued with the spirit of Western frontier rugged individualism that we may miss that principle in Scripture.

"Paul needed the group of young men who accompanied him (Acts 20:4) not only for the ministry of discipleship he could sustain in their lives, but also for the encouragement he could receive from them.

"Paul did not travel alone. Jesus did not send out men alone, but two by two. The New Testament does not support a Robinson Crusoe mentality of the ministry. We must minister in the context of a team . . . the effectiveness and impact of men of faith increases exponentially as leadership increases numerically" (Roper, 1973; 3-4).

- c. And, where it is possible, men who are part of a revived, ministering and praying church, v. 2-3.

- 1) In such an atmosphere, the Lord Jesus is present in the person of His Holy Spirit as in no other place on earth. Thus His will is more easily communicated to His people.
- 2) Also in such an atmosphere the Spirit's gifts are manifested, recognized and used.

- d. Finally, men who are willing to do His will at all costs, v. 2-4.

- 1) His will for three of the outstanding leaders was that they stay in Antioch.
- 2) His will for two of the five was that they leave their present "home ministry" and reach out in missionary work.
- 3) Perhaps it was more difficult for the three to say in Antioch than for the two to move out into world missions.
- 4) The point is all were absolutely open to God's direction. Are you?
 - a) The average Christian leader automatically plans his life to "stay home" unless he receives an Acts 13 or Acts 16 call to move out into missions.
 - b) But Acts is not a doctrinal book but a historical book. Acts 13 is not teaching how God will call all Christians into world missions but only how He called Paul and Barnabas.

- Read & know*
- c) If Acts 13 were normative it would reveal that 2/5 of all Christian leaders should leave their churches and go out into missions. That would more than meet the needs of world missions today.
 - d) How do you know God wants you to stay and serve Him in your Antioch? How do you know He does not want you in missions?

F. We Are Now Ready to See the Holy Spirit Set Into Motion a Brand New Thing In His Plan of World Evangelism.

1. We have seen God use individual Christians.
2. We have seen God use a local church in near neighbor evangelism.
3. We have gone into great detail to examine the life and ministry of a group of men who are going to be God's agents to create a whole new structure for evangelism.
4. We are now ready for the next major step in God's plan for world mission.

III. THE INAUGURATION OF THE FIRST NON-CHURCHLY STRUCTURE, AN APOSTOLIC TEAM OR MISSIONARY SOCIETY, v. 1-4.

A. This Section Speaks to an Intense Issue in Christendom Today, Church-Mission Tensions.

1. The four charts on pages 16a-d describe the complexity of relationships the existence of Churches and Missions create in world missions today.
 - a. The four charts are from the book Church Mission Tensions Today, edited by C. Peter Wagner, pages 133-136. *charts by Peter Wagner*
 - b. The book resulted from the famous Green Lake Conference on Church Mission Tensions held at Green Lake, Wisconsin in 1971.
2. Three of the basic questions which arise out of such a situation are:
 - a. Do we have a right to create a vehicle for mission not found in the New Testament?
 - b. Is the existence of missionary structures operating independently of but alongside church structures Scriptural. (parachurch structures)?
 - c. How do we solve the inevitable tensions the Church-Mission relationship causes for the Mission, the Church and the missionary?
3. We can answer the first question by saying, "Why not?" We have created all kinds of structures which are not found in the pages of the New Testament.
 - a. A few examples would be:
 - 1) Church buildings and "churchly" buildings.
 - 2) Musical programs, organizations, etc.

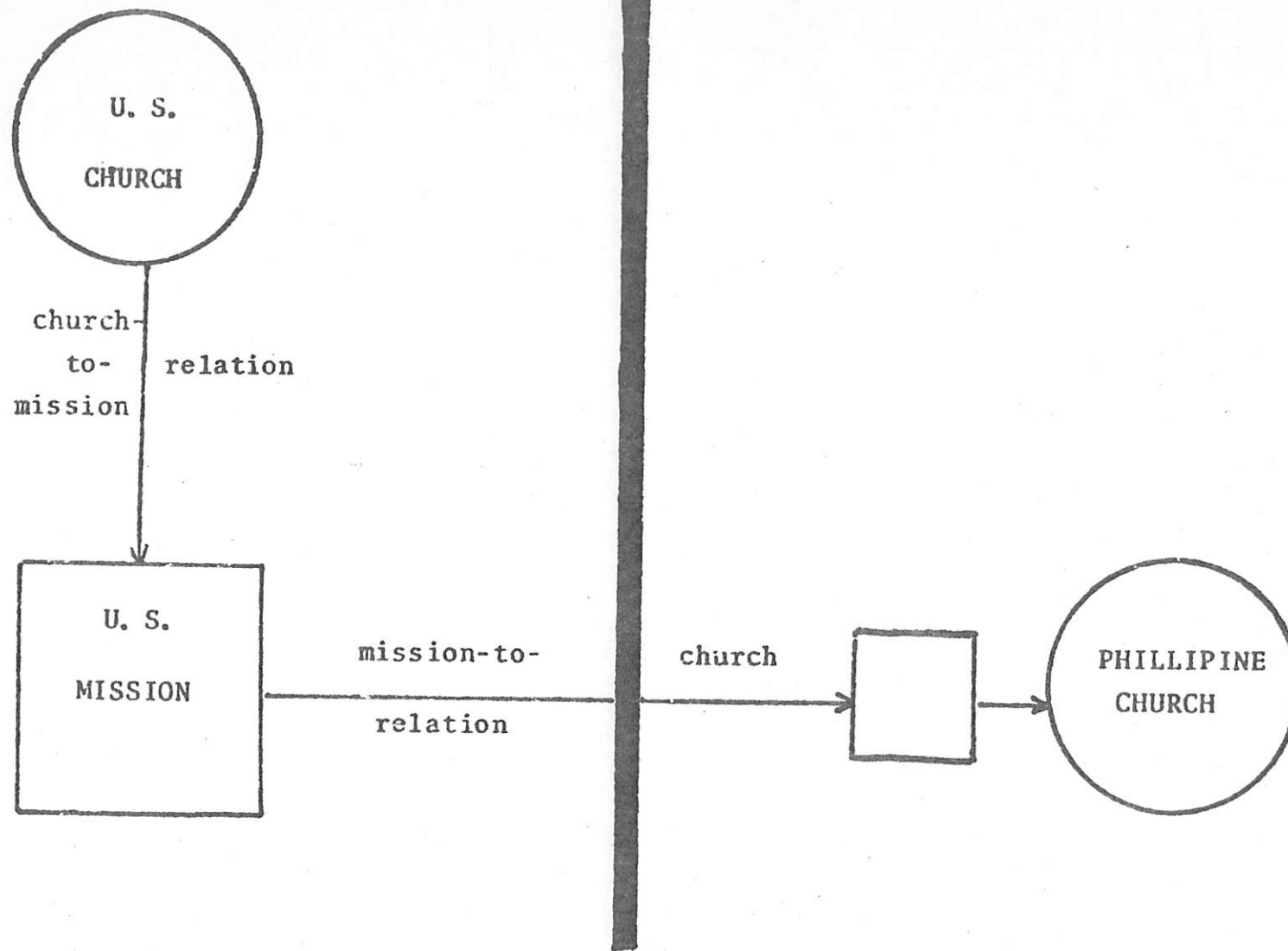


Fig. 1. *Second-Generation Church-Planting.*

A new church is "planted" by a United States-based mission across a cultural barrier (mottled line).

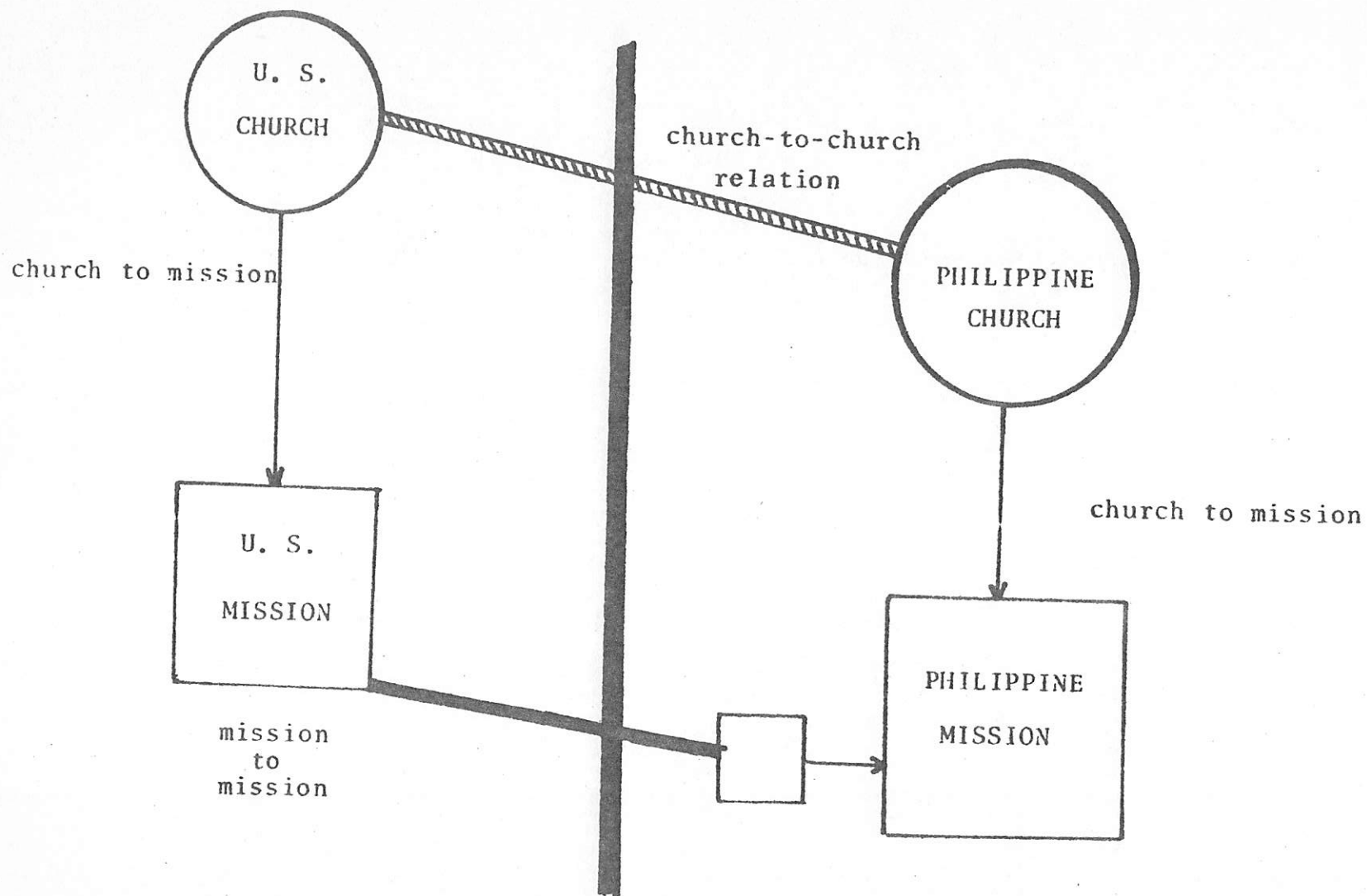


Fig. 2 *Second-Generation Mission-Planting.*
 A now-autonomous national church develops relations (dotted line) as an equal directly with the United States church body. Next the national church, with the help of the continuing United States mission, founds a nationally run mission.

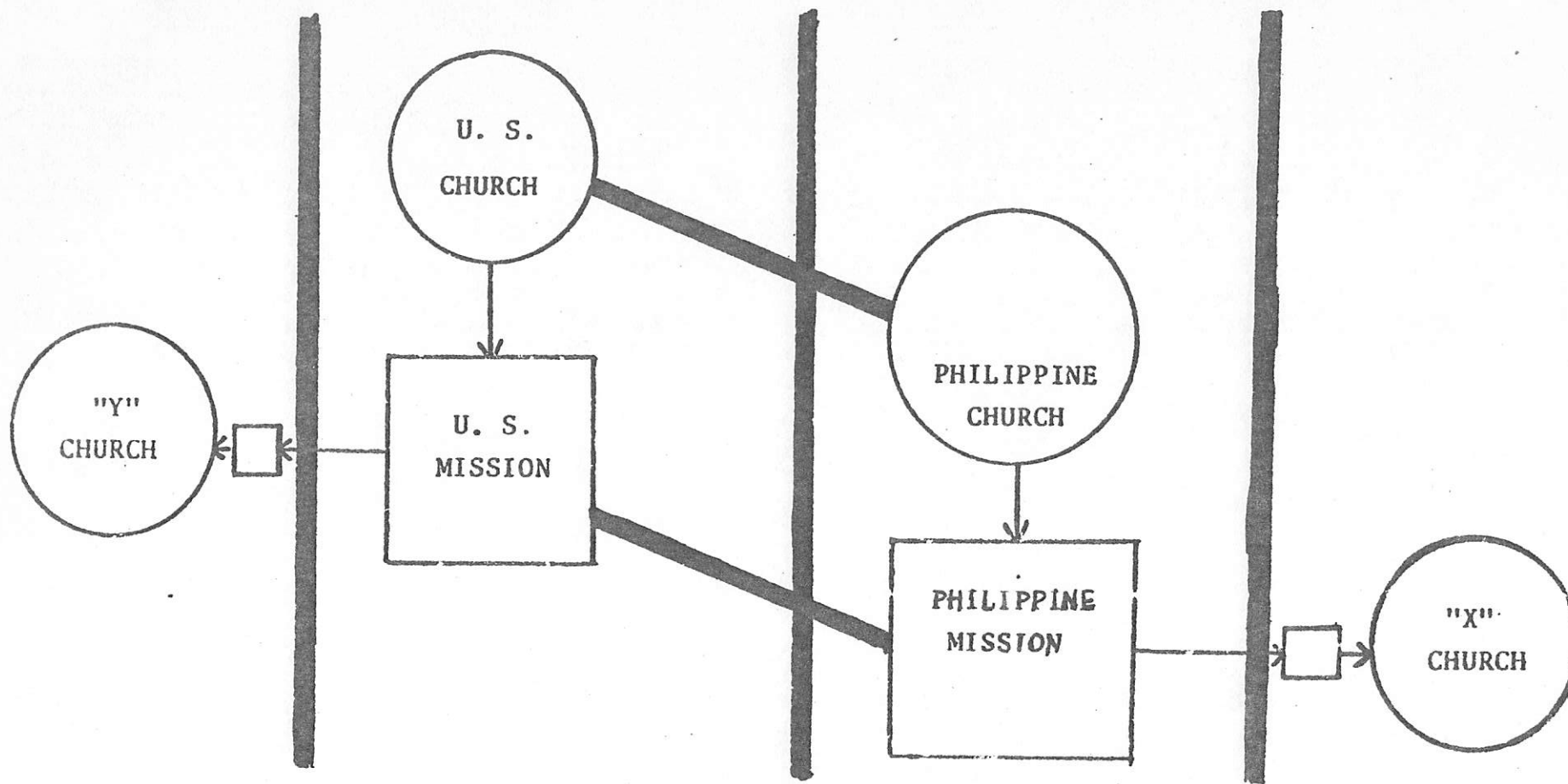


Fig. 3 *Third-Generation Church-Planting.*
Both national church and national mission are now autonomous.
The national mission establishes relations as an equal with the
United States mission, and both it and the United States mission
(elsewhere) plant churches across new cultural barriers. This
is "third-generation church-planting" for the United States mission
and "second-generation church-planting" for the Philippine mission.

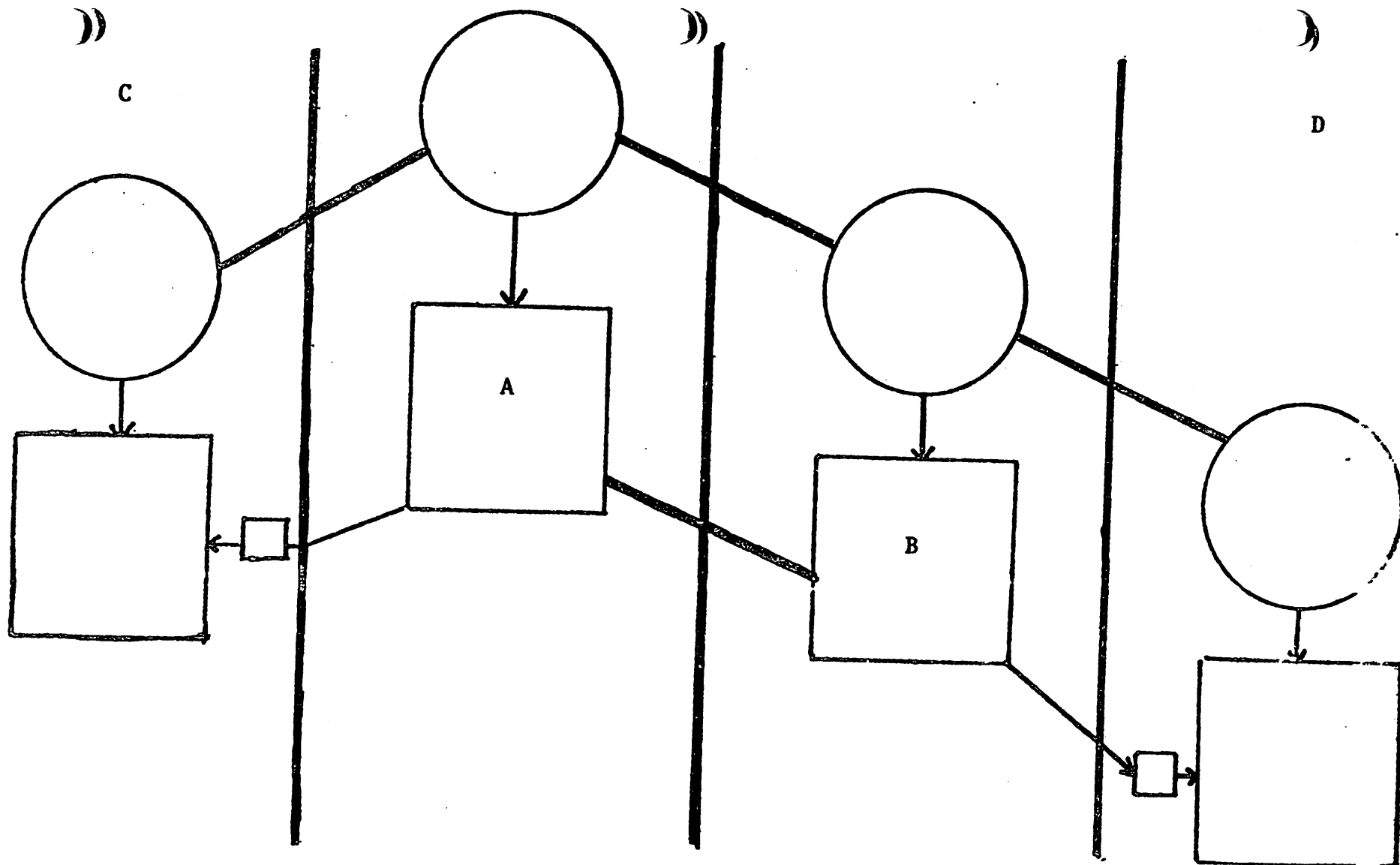


Fig. 4 Both (A) the United States mission and (B) the Philippine mission help establish nationally run missions in cultures C and D, respectively, each repeating the stage of Figure 2. In healthy church and mission multiplication this process will continue indefinitely.

- 3) Independent Bible conference organizations.
- 4) Bible societies.
- 5) Youth for Christ, Campus Crusade, Inter Varsity Christian Fellowship, etc.
- 6) Tract, literature and book publishers, book stores, distributors, etc.
- 7) Sunday Schools
- 8) Bible schools, seminaries, Christian colleges.

V.I.P.

b. We must not confuse form with function.

- 1) First, we discover the functions that must be fulfilled then we create the forms to carry out that function.
 - a) "Form must follow function, not visa versa" Howard Hendricks of Dallas Seminary constantly tells his students.
 - b) It is like the supra-cultural (function) versus the cultural (form).
- c. The missionary function is declared all through the New Testament. But nowhere are we told what form best fits that function. Why not?
 - 1) The form of mission will vary while the function of mission will remain constant.
 - 2) Forms have to adjust to the circumstances in which God's people find themselves.
 - a) The form for mission in the U.S., a land of liberty, will certainly differ from the form for mission in Red China, Cuba or Russia.
 - b) Yet the missionary function must be carried out by God's people in Red China, Cuba and Russia exactly as in the U.S.
- d. Any means of carrying out the Great Commission which does not violate the spirit or principles of the Scriptures is open to our use.

e. Missionary societies no more violate the biblical ideal of mission than Sunday Schools violate the biblical ideal of teaching.

4. We can answer the second question by saying, "Yes. There is biblical support for missionary structures operating independently of and along-side of church structures. They begin in Acts 13 and continue all through the rest of the book".
5. We will now examine the operation of the missionary structure beginning in Acts 13. We will discover some of the answers to the third question about church-mission tensions.

B. The Holy Spirit Calls Out of the Church the First Missionaries, i.e., Men to Cross Over into Another Culture and Engage in Great Commission Ministry, v. 2b and 4.

1. He calls them by name, v. 2b.
2. He calls them into obedience to Himself, not to men, v. 2c "for me".
3. He is emphatic in His call. The verse literally says "separate ye so than to me".
 - a. The idea is that of the urgency of the command.
 - b. We have played around with the souls of men so long in our laissez-faire attitude towards world evangelization, we need this word of urgency.
4. The local church is to release their control over them, in this case, their best leaders, v. 2.
 - a. They are to let them go, not try to keep them.
 - b. They are to leave them alone in the sense of not hedging them in, smothering them with restrictions or trying to dictate to their strategy or ministry but allow them to come under the direct control of the Holy Spirit.
 - c. They are sent away from the control of church men under the control of the Great Missionary, the Holy Spirit, who will help them organize their own plan of life and ministry.
5. The church is to recognize the call of God in their lives and ceremonially demonstrate the release of these men to God's mission, v. 3-4.
 - a. The voice of the Spirit probably was tied in with the existence of men with the prophetic gift, v. 1.
 - 1) One or more of these men (exactly as in the case of Timothy in I Tim. 1:18 and 4:14) probably exercised the foretelling function of his prophetic gift and spoke the Word of God concerning Barnabas and Paul.
 - b. The church then went to prayer and fasting probably to be certain of God's will as well as to seek His guidance both for the church which was about to lose its two top leaders and the two men about to undertake a wholly new venture in Great Commission mission, v. 3a.
 - c. The church then identified themselves with the men, ceremonially set them apart for their new ministry, then released them to the control of God's Spirit, v. 3b.
 - 1) The word "send away" here is not the usual one used in Scripture.
 - 2) It is ἀπολύω "to set free, to let go".

- 3) Vine comments that "the sending is not that of commissioning but of letting go, intimating that they would gladly have retained them" (Ibid; 344).
6. When the church reluctantly releases them, the Holy Spirit then commissions them to the work He has called them to perform, v. 4a.
- The word send out of v. 4 is completely different than the send away of v. 3.
 - It is the word ἐκπέμπω a compound verb made out of ἐκ, out of, and πέμπω to send.
 - This is another of those unique Lukian words used only by him in the New Testament here and in Acts 17:10.
 - Walker comments:

"While the church released them and bade them farewell, it was the Holy Spirit Himself who authoritatively sent them forth."
 - So to handle the question "who really sends the missionary?" we have but to answer, the Holy Spirit sends the missionary, not the local church.
7. The picture from here on will be, to use a modern ~~term~~, that of "Partnership in Mission".
- The men come out of the churches.
 - The Holy Spirit calls and commissions them to His mission.
 - The local churches release them in spite of all normal desire that they stay in the churches.
 - The churches support the men in prayer and financially.
 - The missionaries plan their own ministry without the interference of the local churches.
 - The missionaries return to the supporting churches to report on the ministry accomplished.
- C. The Missionary Teams Develop Their Own Organizational Relationship To Facilitate the Smooth Running of Their Team Ministry.
- Their leadership patterns will be charismatic more than organizational or paternalistic.
 - God determines who will be the leader as evidenced by unusual gifts and the support of fellow team members.
 - There will always be room for gifted leaders to emerge, thus Barnabas will soon give place to Paul, Acts 13:13.

2. The leadership comes from within the teams. As already mentioned, they are not under the control of the sending churches.
- All the men who will later join the teams, like Barnabas and Paul, will probably be sent out by churches, Acts 13:1-4; 16:1-6 and I T. 4:14.
 - All will maintain a relationship with the sending churches, A. 14:26-28. They will be "partners in obedience".
3. The nature of the team relationships.
- They are voluntary associations of like-minded, multi-gifted men.
 - They function convinced God has brought them together to fulfill the Great Commission as teams.
 - A spiritual chain of command will exist. It will be charismatic, recognized and accepted by the team, i.e., the example of Paul and Barnabas and their varying roles within the team.
 - It will not be Episcopal.
 - It will not be congregational.
 - It will be a team (Body) chain of command, the team working together under the guidance of the team leader, A. 16:9-10ff; 17:10; 19:30-31; 21:4-14.
 - It will center on the delicate balance between individual and team leadership.
4. The principle of financial support seen in the missionary (apostolic) team:
- From a negative standpoint, there will be no employer-employee relationship.
 - We discover little detail given about the source of team finances. We are limited to two sources of information.
 - The teachings in the epistles about financial support for Christian leadership, I Cor. 9 and I Tim. 5:17-18; "the Lord directed those who proclaimed the Gospel to get their living from the Gospel", I Cor. 9:14.
 - The delicate balance between receiving gifts from sending and receiving churches and secular work, Acts 13:1-4ff; Phil. 2:25-30 and 4:18, I Cor. 9:1-7, I Cor. 9:6 and A. 18:1-3 and 20:33-35.
 - Each member will come into the team by faith in the area of finances.
 - The "woe unto me" of Paul will also compel them to such a ministry, I Cor. 9:16.
 - They will not confuse a spiritual ministry with a paid occupation.

- 3) The standard of living will be on the level of their peers whom they serve.
- 4) They will accept support from Christians and churches where and when possible.
- 5) When support fails, they engage in secular work to cover the costs of their ministry.

D. The Missionary Society Will Develop Its Own Strategy of Ministry, v. 4.

1. The Holy Spirit is responsible to help the team members discover their spiritual gifts.
 - a. The new ministry Paul and Barnabas are moving into will demand new or undiscovered gifts besides those mentioned in v. 2.
 - b. They will soon become aware of the fact they have been given the complex of gifts necessary to fulfill the apostolic function, Acts 14:4.
2. The men themselves seem to have been made responsible to discover where and how to use those gifts, v. 4 & 13-14.
 - a. Why Cyprus? There is no indication the Holy Spirit told them to go there when He sent them forth.
 - 1) Barnabas was from Cyprus, A. 4:36.
 - 2) Barnabas was the team leader. A. 13:2.
 - 3) Barnabas had contacts there and felt this would be the place to begin.
 - 4) So the team went to Cyprus.
 - b. This pattern will continue all through Acts.
 - 1) The teams will plan the geography of their ministry.
 - 2) Only when they are wrong or uncertain will the Holy Spirit step in and personally direct the geographical course of their ministry, Acts 16:6-10; 22:17-21; 23:11; 27:23.
3. The team members also are made responsible to decide who should and should not join their team.
 - a. The Holy Spirit directly formed the core of the first team.
 - b. Other men were added to the team before Barnabas and Paul even left Antioch, v. 5 and 13.
 - 1) Why John Mark?
 - a) There was no indication the Spirit called him when he called Barnabas and Paul.

Read & know.

- b) Once again, he was the cousin of Barnabas, Vol. 4:10.
- c) And Barnabas was the team leader. (Was this neoptism of a sort?)
- 2) Why does Luke mention "Paul and his companions," v. 13. Were other helpers on the team taking their apprenticeship under Barnabas and Saul?
4. Finally, the teams develop their own strategy of ministry.
- a. Their strategy was based on their own understanding of their purpose, goals, priorities and planning.
 - b. Paul (who is the team leader after Acts 13:13) will lead the teams into the following plan of ministry which fit the circumstances in which the Pauline teams ministered in that day.
 - 1) They will choose cities as opposed to villages or rural areas.
 - 2) They will concentrate on key cities, usually the larger, strategic cosmopolitan centers.
 - 3) Yet Paul will seemingly arbitrarily bypass or hurry through some important cities.
 - a) Amphipolis and Apollonis are examples, (Acts 17:1). The former was the chief city of the part of Macedonia in which it was located.
 - b) This is further evidence Paul was following a plan of ministry.
 - c) One facet of the plan we have already identified as his synagogue strategy.
 - d) Where there were no synagogues or functional substitutes as in Philippi (Acts 16:10-13), Paul usually avoided those cities.
 - 4) They will slavishly obey the law of the harvest.
 - a) Where a harvest occurs they will remain for an in-depth ministry unless driven out by the opposition.
 - b) Where the harvest is poor, they will hurry on to greener fields.
- E. The Missionary Structure (Apostolic Team or Missionary Society) Will Emerge From Its Humble Beginning in Acts 13 As the Dominate Force in World Evangelization Down Through 2,000 Years of Missionary History Till Today.
1. An outline of the historicity of those teams is given in the article "The Missionary Society as an Apostolic Team" in "Missiology", Jan. 1976, (Murphy; 1976).
 2. I will mention but a few of the highlights of this glorious history.

- Read by know
- a. Brow speaks of other teams led by other apostles (A₃) whose "combined efforts exploded a vast Christian population east as well as west of Jerusalem in the first three centuries" (Brow, 1968; 97). (See map, How Christianity Spread).
 - b. Michael Green in his classic, Evangelism in the Early Church, writes of "roving missionaries" who carried the Gospel in teams to the ends of the known world.
 - c. As the post-apostolic churches became more and more corrupt and introverted, centrifugal monastic orders spontaneously sprang up carrying on the missionary enterprise.
 - d. From the fourth century on these monastic missionary structures became the most dynamic force in history for world evangelization.
 - 1) Ralph Winter writes,

"In A.D. 596 Pope Gregory the Great sent Augustine to England. Instead of being killed by the 'natives' as he first feared, he was met by Christians. He discovered the country had already been evangelized by these independent, rugged Irish Celtic missionary monks" (Winter, 1971; 196).
 - e. The thirteenth century gave birth to the orders of friars of which the Franciscans were the more outstanding.
 - 1) These men were possessed by a consuming evangelistic and missionary vision.
 - 2) Together with the later Jesuits, they were responsible for the greatest volume of activity in world mission prior to and just after the Reformation, carrying the Gospel to almost every continent.
 - f. Perhaps the greatest tragedy of the Reformation was that the Reformers in their efforts to reform the corrupt churchly structures totally rejected the missionary (monastic) structures.
 - 1) "This unfortunate move eliminated the major structural vehicle for mission and ushered in 300 years of 'dark ages' as far as Protestant missionary outreach is concerned" (Murphy, 1976; 116).
 - 2) Fortunately, during that same period, small groups of zealous Christians organized their own simple missionary structures and strove to carry the Gospel to the unsaved.
 - 3) Count Zinzendorf is a classic example. He organized the Moravian Missionary Society which exists to our day (Latourette, 1953; 897).
 - g. It is to the credit of the Evangelical Awakening in England and the Great Awakening in the U.S. colonies that the Protestant missionary movement was finally born.

- 1) Thus down to our day missionary societies or apostolic teams have been the real leaders in world evangelization, not churches or churchly structures.
- 2) I point out in my Missiology article that:

"Successful as these societies have been, most of them have struggled, from Carey's day to the present, with questions of identity. They have gained little help from theologians who, by and large, have concentrated on the churchly structure and virtually ignored the autonomous nature of the apostolic teams. During this Protestant mission period, as throughout church history, there has been a tendency for the churchly structures to try to swallow up the sodalities. When this is allowed to happen, the missionary society becomes another part of the church establishment and tends to lose its missionary nature and vision. Peter Wagner refers to this trend in recent years as 'The Babylonian Captivity of the Christian Mission' (1973)."

"In this same paper, Wagner points out a further trend which is often, but not exclusively, associated with this 'captivity'. When a missionary society moves away from its apostolic function as set forth above, and moves into a proliferation of good deeds which do not bring men to Christ, it violates its right to exist as a missionary society. It certainly is not an apostolic team. Wagner refers to this diversion from the apostolic function as "the syndrome of church development" (Ibid).

Read & Kw.

- h. What is the great need in world evangelism today but a proliferation of such apostolic teams. One final quote from Missiology will do:

"Perhaps what we need most of all today is a new proliferation of apostolic teams - local and regional, national and international - to move out into the nations of the world in a non-ending process of planting churches, establishing churches, teaching churches and correcting churches. Such bands (missionary societies) must remain mobile; they must never bog down or become permanently established in one place. They must continue alongside the churches they plant only long enough to see local leadership rise out of the ranks - then move on to other fertile harvest fields, allowing the young churches to develop on their own. Furthermore, they should from the beginning, seek to create within these new churches a vision for creating their own valid missionary structures.

"Any missionary society which performs these functions is performing an apostolic function. Such a missionary society becomes the functional equivalent of the first century apostolic teams" (Ibid).

LESSON TWENTY-ONE
THE PILOT VENTURE, THE FIRST MISSIONARY JOURNEY

Introduction Acts 13-14

A. The Agents of Evangelism to This Point.

1. Individual Christians, A. 2-8.

- | | |
|--|--------------------|
| a. Peter, A. 2. | c. Stephen, A. 6-7 |
| b. Peter and John, A. 3-4 | d. Philip, A. 8 |
| e. Believers of Diaspora, A. 8:4; 11:19b | |

2. Local churches, A. 4-6 - near neighbor evangelism.

- a. Churches were struggling to keep up pace set by individual believers, A. 8, 10, 11.

B. The Inauguration of a New Structure for Evangelism, the Apostolic Team or Missionary Structure. A. 13:1-4.

1. The Holy Spirit calls men with a proven ministry and proven spiritual gifts, v. 1.

a. Church centered man, v. 1a.

b. Teaching gifts, v. 1b.

c. Experience in team ministry, v. 1c.

d. Already serving where they were, v. 2a.

2. These men move away from the control of the local church and come directly under the Spirit's control, v. 2-4.

3. The Church cooperates with the Holy Spirit, v. 3.

a. It releases its best men, doesn't hold them back, v. 3b.

b. It formally recognizes their calling, v. 3a.

I. THE BRIEF MINISTRY IN CYPRUS, A. 14:1-12

A. The Strange Silence About Ministry in Salamis, v. 5.

1. Ministered in several synagogues - period of time.

2. Initiates soon to be famous synagogue strategy.

B. The Amazing Events Which Transpire in Paphos, v. 6-13.

1. The first power encounter with a false prophet, v. 6-11.

a. A parallel with Simon of Samaria, A. 8.

b. He was an apostate Jew who became a magos, v. 6.

- c. He exercised great control over the Roman governor, v. 7.
turn sacred (demonic) practices
- d. He resisted the Gospel which led to the encounter, v. 8.

2. The defeat of the enemy by the word of faith, v. 9-11.

3. The result was the conversion of the Roman governor, v. 12.

II. JOHN MARK, THE FIRST MISSIONARY CASUALTY, A. 13:13-14a

A. Why Did John Retreat From the Team, v. 13b?

1. The text itself gives no indication of the cause behind Mark's action.
turn people away from God - cause of this I could be was an apostle who Paul had no pity on blinded him
2. In light of Paul's intense opposition to Mark's rejoining the team three years later (Acts 15:36-40), we can assume the situation was serious.

B. Three Possible Answers or a Combination of the Three Have Been Suggested.

1. He was not prepared for the hardships of the journey, i.e., difficult travel, ceaseless ministry labors and direct confrontation with demonic forces.
2. He was in the midst of culture shock and fled home to his mother in Jerusalem, v. 13b with A. 12:12.
3. The key is actually provided by the passage itself, his retreat occurred right after Paul's elevation to team leadership, v. 2, 7, with 9 and 13.
- a. Ramsay affirms Paul's leadership led to Paul's change of the ministry plans of the team, v. 13-14.
- b. This would be supported by Paul's own reference to the incident in Gal. 4:13-15.
- c. Mark, then, refused to accept Paul's leadership, to submit to the chain of command. He was not a team at this point.

C. Mark, The First Restored Missionary. A Character Study.

1. The cousin of Barnabas, Col. 4:10.
2. Lived in Jerusalem with his mother, A. 12:12.
3. Joined Barnabas - Paul in Jerusalem, A. 12:25.
4. Possessed the helping gift, A. 12:25; 13:5.
5. Lose sight of him after A. 13:13.
6. Next wants to rejoin team, A. 15:37-38.
7. His presence leads to the rupture of the team, A. 15:37-40.
8. Is part of the Barnabas team, A. 15:39. We lose sight of both. Paul mentions Barnabas with respect in I Cor. 9:6.

9. Was restored to full fellowship with Paul, Col. 4:10-11, II T. 4:11.
10. He becomes Peter's helper, I Peter 5:13.
11. His last word is the Gospel of Mark. What a restoration!

III. PLANTING THE CHURCH IN ASIA MINOR, A. 13:14b - 14:

A. The Church of Antioch of Pisidia in Galatia, A. 13:14b-52.

1. A word about Antioch of Pisidia.
 - a. The most important city in Galatia. The administrative center.
 - b. Was a Roman 'colony', one of six - Antioch, Philippi, Troas, Lystra, Corinth and Ptolemais were political and military centers.
2. The continuance of the synagogue strategy begun in Cyprus, 14b - 41.
 - a. Visiting "leaders" were invited to speak, v. 15.
 - b. The substance of Paul's sermon centers in the historicity, death, burial, and resurrection of the Lord and the salvation found exclusively in Him, v. 16-41.
 - 1) His audience was made up of Jews and God-fearers, v. 16 and 26.
 - 2) Moves from the known to the unknown as Peter did, v. 17f.
 - 3) A brief outline of the history of Israel, v. 17-22.
 - 4) The Davidic Covenant fulfilled in Jesus, v. 23.
 - 5) The Savior promised by John, v. 24,25.
 - 6) A mid-sermon personal appeal, v. 26.
 - 7) The indictment of Israel's leaders for rejecting Jesus, v. 27.
 - 8) The Gospel with stress on the Lord's death, burial, resurrection and appearances, v. 28-37.
 - 9) The appeal for a verdict, v. 38-41.
 - 10) The promise of forgiveness and deliverance from sin. v. 38-39.
3. The reaction to the sermon, it will become typical, v. 42-50.

will occur over & over again

 - a. Great interest on part of some, v. 42,44. *+ positive*
 - b. Some Jews will respond, v. 43a.
 - c. Great numbers of God-fearers and Gentiles will believe, v. 43b, 48.
 - d. The leading Jews will reject and resist the apostles, v. 44-45 and 50.

4. In summary, we discover the full pattern or model of the ministry of Apostolic teams.
- a. The synagogue provides platform, v. 14b.
 - b. The Gospel is first offered to Jews, v. 46.
 - c. The majority will oppose while the minority will respond, v. 43-45.
 - d. Many Gentile God-fearers and proselytes will respond and form the nucleus of the new church, v. 43-45a & 48.
 - e. The Apostles will be abused and driven out of town, v. 50.
 - f. The new church depends solely on God and its own leaders, v. 52.
 - g. The new church engages in evangelistic thrusts in its own area, v. 49.
5. The first evidence of the "dust kicker" strategy, v. 51 and A. 18:6.
- B. The Church at Iconium, the Model Repeats Itself, A. 14:1-6.
- C. The Church at Lystra, Preaching To an All Gentile Crowd, v. 7-20.
- 1st Full Gentile Audience.*
1. A Roman colony.
 2. No synagogue - where to begin was the issue. They take to the open air.
 3. A "healing crusade" results, v. 8-13.
 - a. Another of many occurrences of miraculous activity to advance the Gospel.
 - b. A typology of miraculous activity in the New Testament, i.e., five-fold view of miracles.

pointing out fact that miracles do not always occur for some reasons.

 - 1) The humanitarian view of miracles, Mark 1:40-45.
 - 2) The faith creating view of miracles, John 2:1-11. (See John 2:23-25 and 20:30-31).

purpose - help someone out

purpose of creating faith in observers
 - 3) The faith responding view of miracles, Matt. 15:22-28; *act 14:9*

in response to someone's faith.
 - 4) The evangelistic view of miracles, John 2 and 3:2, Acts 2, 3, 4:16-17 and 30-33; 8:6-8, etc.

to cause people to respond to message
 - 5) The eschatological view of miracles, Matt. 12:28; 20:18-20, Luke 7:19-23, Col. 1:13, Luke 10:17-19.

foreview of kingdom to come. - power of the coming kingdom
 - c. The miracle before us was primarily faith responding (v. 9) but would be evangelistic in purpose.
4. The first glimpse of preaching to all Gentile crowd, v. 14-18 (compare A. 17:15f).
- a. Paul seeks to gain attention, v. 14b-15a.

- b. He moves from the known to the unknown all through his message.
- c. The message centers in God as Creator, Preserver and finally as Savior, v. 15b-18. — *based on Natural Revelation*
 - 1) We are men, we are all alike, v. 15b.
 - 2) He is the Living God, Creator and Preserver, v. 15c.
 - 3) He has given men free will, v. 16.
 - 4) He now made them accountable, v. 16.
 - 5) Faithfully witnessed to His Presence through His providential care, v. 17, *i.e.*, Natural Revelation, R. 1:18-20.
- d. *A Time Period [between verse 18 & verse 19] - A Church is planted*
- 5. Satan's counter attack leads to Paul's near death, 19-20. This led to *verses 21-23* either a miracle of healing or of resurrection (II Cor. 12).
- 6. The ministry was successful, v. 21, 22, A. 16:1-3, II T. 1:5.

IV. ESTABLISHING AND TEACHING THE CHURCH OF ASIA MINOR, A. 14:21-25.

A. Their Return Ministry Was That Of:

- 1. Confirmation, v. 22a.
- 2. Exhortation, v. 22b.
- 3. Affirmation, v. 22c.
- 4. Acclamation, v. 22d. *explanation*
- 5. Indignization, v. 23. *establishing church autonomously working*

- B. The Same Ministry Is Performed Wherever They Had Already Ministered Except Cyprus, v. 24-25. *(Free of a postle direct supervision)*

V. THE RETURN FOR "FURLOUGH" TO THE SENDING CHURCH, v. 26-28.

LESSON TWENTY-TWO

THE CHURCH IN CRISIS AND COUNCIL OF JERUSALEM, Acts 15

- A. Luke Attaches the Greatest Importance to the Jerusalem Council As Seen By the Detail He Provides in This Chapter.
- B. The Church Is At the Crossroads. The Results of This Council Will Determine The Course of Christian History to our Day.

I. THE EVENTS LEADING UP TO THE COUNCIL, v. 1-3.

ONE OF THE KEYS IN HISTORY

- A. An Open Perversion of the Gospel By the Jewish Christians Again Raises the "Issue of Jewishness", v. 1.
 - 1. Was first revealed in the ethnocentrism of the Hebrews in Acts 6.
 - 2. It next appears in the opposition to Peter's ministry to the house of Cornelius and the Gentile Pentecost, A. 10-11.
 - 3. Since the scene of action shifted to the nations, little more has been said about the issue till now.
 - a. The Judaizers kept things stirred up in Jerusalem, evidently.
 - b. The Judaizers followed after Paul in Asia (The Book of Galatians).
 - c. The Judaizers set out on their "missionary" journey to upset the saints at Antioch, v. 1.
- B. Four Events Leading Up to the Council. They Go Back Years.
 - 1. The first event ^{YEARS BEFORE ACTS 15 - BEFORE 1st journey} occurred before the First Journey, Gal. 2:1-10.
 - a. Paul's first major confrontation with the problem of Jewishness.
 - b. The cause was "false brethren" who tried to masquerade as Paul's supporters, v. 4 (Jude 4, A. 20:28, I J. 2:18-20).
 - c. As Paul sought the Lord, He revealed that Paul should go to Jerusalem to "have the matter out" with the leaders of the Jerusalem Church, v. 2.
 - d. The trip used the occasion of the mercy mission described in A. 11:27-30; 12:25.
 - e. It resulted in full agreement, v. 6-10; yet the issue was really was not settled.
 - 2. The second event occurred after the First Journey and before the Council of Jerusalem, Gal. 2:11-21.
 - a. A hitherto unrecorded visit by Peter to Antioch, v. 11a.
 - b. At first he related as equal to the Gentile believers, v. 12a.

- c. Suddenly Peter withdrew from social contact, v. 12b.
~~Suddenly~~ - withdrawing Paul-fellowship
- d. His withdrawal was concurrent with the arrival of the "Jewish Jerusalem delegation," v. 12c-21.
 - 1) Peter rejected the Gentile Christians, v. 12b.
- Gentiles 2nd class christian / Jews 1st class christian.
 - 2) His companions followed his example, v. 13a.
 - 3) The climax was that even Barnabas followed the crowd, v. 13b.
 - 4) Paul rebukes Peter and declares the truth of the Gospel, v. 14-21.
- e. The issue is still unresolved. Two events will yet transpire.
- 3. Paul wrote the Epistle to the Galatians presenting the Pauline view of the Gospel in light of the problem in Palestine and Asia.
- 4. Another Jerusalem delegation reaches Antioch preaching the Gospel of Jewishness, A. 15:1. This was the immediate event leading to the council.
open preveration of judaizers group.
- C. A Church Split is Imminent. Thus the Council is Called For, v. 2-3.

II. THE THREE STAGES OF THE ECUMENICAL CONFERENCE, v. 4-29.

- A. A Churchwide Reception for the Antioch Delegates, v. 4.
- B. The Opposition by the Judaizers Led to the Second Stage, A Meeting with the Church Leaders with Both Sides Presenting Their Positions, v. 5-7a.
- C. The Division Was So Deep it Led to the Decision to Place the Issue Before The Entire Church, v. 7b (v. 12,22).
 - 1. Peter, fresh from his enlightening encounter with Paul at Antioch (Gal. 2:11f) throws his weight on the side of the Pauline view of the Supracultural Gospel, v. 7b-11.
 - a. He refers them to the Gentile Pentecost as precedent, v. 7b.
 - b. He reminds them that God had given His seal of approval, v. 8-9.
 - c. He shocked the Judaizers into their senses pointing out the seriousness of their actions in hindering the Gospel of Grace as parallel with the sin of Ananias and Sapphira, v. 10.
 - d. He concludes with the clearest summary statement of the essence of the Gospel to be found in all of Scripture, v. 11.
 - 2. Struck speechless by the irresistible logic of Peter, the group is quiet, enabling Barnabas and Paul to support Peter's position with the facts of the conversion of the Gentiles, v. 12.
 - 3. James, the leading Apostle of the Jerusalem Church swings the entire Church to the Pauline view, v. 13-22.
great deal of authority vs. 19
 - 4. The official position of the Jerusalem "Mother Church" was written up in letter form, first ecumenical document of the Apostolic Church handling controversy within its ranks, v. 23-29.
church-wide document

- a. Greetings, v. 23.
- b. A denial of authority' of Judaizers, v. 24.
- c. A blanket affirmation of the character and ministry of Barnabas and Saul, v. 25-26.
- d. The introduction to two Jerusalem leaders, one of whom is destined to replace Barnabas on the Pauline team, Silas, v. 22, 27.
- e. The declaration of cooperation between the Holy Spirit and Christ's assembled Church, v. 25, 28. *~ SO KNOW TWO WINDS OF GOD SO AS TO SAY THAT IT SEEMED GOOD FROM HOLY SPIRIT*
- f. The condition laid on the Gentile believers is the four-fold care not to offend the moral and cultural sensitivities of the Jewish brethren, v. 20, 29 (3 are cultural and 1 is moral). (A. 21:25).

III. THE RETURN TO ANTIOCH, v. 30-35.

FOENICATION

- A. The Victorious Return, v. 30-34.
- B. A Continued Teaching Ministry in Antioch, v. 35.

LESSON TWENTY-THREE

THE MOST EXTENSIVE MISSIONARY JOURNEY TO DATE, THE
SECOND JOURNEY OF THE PAULINE TEAM
Acts 15:36-18:22

Introduction

A. The Time Sequence Through Acts 18.

1. These are Sir William Ramsay's calculations based on the dates of the death of Herod Agrippa I (44 A.D.) and the famine which spread across the known world spoken of in Acts 11:28.
2. The basic chronology.
 - (a) Pentecost - 30 A.D.
 - (b) The martyrdom of Stephen, Philip in Samaria and the conversion of Paul - 36 A.D. *6 yrs.*
 - c. Paul's first exile, 36-38 (Arabia).
 - d. His first visit to Jerusalem and exile in Tarsus, 38-43.
 - e. Paul at Antioch with Barnabas, 43-47 (Gal. 2:1).
 - f. Paul's first journey, 47-49.
 - (g) Paul writes Galatians and the Jerusalem Council, 50 A.D.
 - h. Paul's second journey, 50-53 A.D.

B. Paul Spent About 1 1/2 Year At Antioch Between the First and Second Journeys, v. 35.

1. Time to get to know Silas better.
2. Then there occurred the growing conviction that the young Asian churches needed a return visit, v. 36.
3. This represents Paul's sense of "responsible parenthood".
sense of responsibility to converts
4. He was also anxious to carry the decrees of the Council to the troubled churches of Asia.
5. Before the trip, Luke must record sad scene of v. 36-39.

I. THE PAUL-BARNABAS CONTROVERSY OVER THE QUESTION OF MARK, v. 36-39.

- A. The Setting Was Paul's Sanctified Restlessness of "Responsible Parenthood". v. 36.
- B. The Occasion Was Barnabas' Insistence That Mark Join the Team, v. 37.

C. The Cause Was Paul's View of Mark's Past Failure, v. 38.

D. The Result Was the Permanent Division Into Two Teams, v. 39-40.

E. The Question is "Who Was Right?" The Two Contrasting Views.

1. Barnabas was right in light of Mark's bright future.
2. Paul was right in light of the place his team occupies in Acts.

F. My Opinion -- Both Right and Wrong.

1. Barnabas was wrong for insisting that Paul take Mark without proof he had matured. He was right in light of Mark's full restoration as recorded in the rest of Scripture.
2. Paul was wrong in not suggesting a compromise trial period. He was right for he planned a long and dangerous trip.
3. Perhaps God wanted two teams. Both Cyprus and Asia needed help.

II. THE PAUL-SILAS TEAM MINISTERS IN SYRIA AND CILICIA, v. 40-41.

A. The First Time the Existence of Churches in These Areas is Recorded, v. 41.

1. The fruit of Paul's "hidden years" ministry in Tarsus.
2. Also the iceberg phenomenon would fit the story here, A. 8:4; 11:19.

that is there but unseen [record doesn't say]
B. Silas Takes the Place of Barnabas, v. 40.

III. THE EXPANSION OF THE TEAM THROUGH THE ADDITION OF TIMOTHY, A. 16:1-5.

A. An Overview of the Life and Ministry of Timothy to Date, v. 1-3.

1. From the Roman colony of Lystra.
 - a. There was no synagogue there--it was a totally pagan city, A. 14:6-20.
 - b. The Church was planted almost at the cost of Paul's life, A. 14:19-21.
 - c. There was some outstanding converts all from one half Jewish family, II T. 1:5, 3:14-17 and A. 16:1-3.
2. He performed an outstanding ministry within his own church and the churches of the region, v. 2.
3. Timothy soon discovered God had a wider ministry prepared for him, I Tim. 4:14.
 - a. The word came through the elders of his home church.
 - b. One of them or the group exercised the foretelling function of the prophetic gift.

c. Next came a period of several years of waiting. He had to earn his "B.S.D. Degree, i.e., The Backside of the Desert Degree". (J. Vernon McGee), like Moses in Exodus 3:1.

1) God's great servants have all had to earn this B.S.D. degree before reaching their maximum usefulness to God, i.e., Abraham, Jacob, Joseph, Moses, Paul, etc.

2) Even Jesus spent 30 years in hardship, discipline, obedience to others, faithfulness in family responsibilities, etc., all in preparation for a three year ministry.

3) We must all earn this degree and it demands years of discipline.

4. Paul took the initiative--Timothy did not manipulate the events and/or the people to get his way, v. 3 & II T. 1:6. *perfect growth*

B. The Emphasis of the First Phase of the Second Journey was Qualitative Growth, or Perfecting Growth, v. 4-5 and 15:41. It is as important as Quantitative growth.

1. It resulted in quantitative growth, v. 5. *growing in numbers*

2. The other dimension is organic growth, 14:23.

3. The three were united in the apostolic ministry, A. 14:21-23. *organizational growth [leadership patterns]*

IV. THE DELICATE BALANCE BETWEEN HUMAN PLANNING AND DIVINE INTERVENTION, v. 6-8. *EAST*

A. After Visiting the Churches of Galatia, Paul Planned Turning ~~West~~ to Evangelize Asia Minor but the Holy Spirit Intervened, and Said "No", v. 6.

1. Here is evidence Paul planned his ministry, he didn't wait for the "still small voice" to tell him where to go!

2. He expected God to intervene when he was wrong and He did!

B. Paul Replanned and Decided to Go North to Bithynia But "The Spirit of Jesus" Again Intervened and Said "No", v. 7.

1. In neither case did the Spirit tell him where to go.

2. The Holy Spirit and the Spirit of Jesus are the same Spirit.

C. On Paul's Own, He Again Replans, Bypasses Mysia and Reaches the Aegean Sea at Troas, Right Where God Wanted Him! v. 8. Troas was the ancient city of Troy, the scene of Homer's Iliad and the famous Trojan Horse.

1. Evidently, Paul had not planned any ministry at Troas. It was not on his schedule, but it was on God's.

2. Paul is now puzzled, without a further plan and in need of direct, positive, divine guidance. *when a man walks in God's direction he may be going but cannot find*

V. THE SIGNIFICANCE OF THE MACEDONIAN VISION, v. 9.

A. To Paul's Personal Experience.

1. Positive direction giving meaning to a series of negative directions.
2. Another step in fulfillment of Paul's life-long vision to present Christ where He was not "already known", the "regions beyond", R. 15:20, II C. 10:16.
3. A further step disassociating Christianity from its Jewish "clothing" - towards the supracultural Gospel - making the Gospel truly international.

B. To the Future Ministry of the Missionary Teams.

1. A crucial moment has arrived. Its importance is seen in that three incidents of direct divine intervention are recorded in only four verses.
2. The pace of movement is very rapid--the team passing through city after city and province after province without church planting.
 - a. God's ways often seem strange!
 - b. Paul was probably completely perplexed by God's negative leading on the entire journey to now! Months of pointless expenditure of time, money and manpower. All seemed in total confusion. "Why", Paul perhaps asked.
3. The growth of the team by the addition of the Gentile, Luke, v. 10f.
 - a. The "we" sections of Acts begin here.
 - b. Luke is a careful historian. He will change from "we" to "us" and to "they" and "them" whenever Luke is not present. When he returns to them, he goes back to "we" and "us" again, i.e., A. 16:19f; 20:6f; Col. 4:14, Philemon 24, II T. 1:15 and 4:10-11.
 - c. Luke's sudden appearance in Troas, the Macedonian vision and Paul's immediate decision to carry the Gospel for the first time into Europe are all tied in together.
 - 1) Ramsay says Luke was the Macedonian Paul saw in the vision.
 - 2) Evidently, he was already a Christian. He shared with Paul the opportunity in Macedonia. God confirmed this by allowing Luke or a visionary Macedonian to issue the same call in the vision.

VI. PLANTING THE CHURCH IN PHILIPPI, v. 10-40.

- A. Luke's Nautical Knowledge and Love of Sailing, v. 10-12, A. 27, 28 (See Ramsay 205-206). ~~absorbed~~ - absorbed in detail of describing sailing experiences
- B. His "Partisan" View of His Home City, Philippi, v. 12; i.e., "Amphipolis was ranked first by general consent, Philippi first by its own consent" (Ramsay, 207).
 1. In terms of God's missionary purposes, it was first.
 2. It was a Roman colony, the third in which Paul planted a church. There will be churches in all six.
 3. There is no synagogue there. The Jews were not fond of Roman colonies. Paul discovers a functional substitute there, i.e., a riverside prayer meeting led by a woman.

C. The Conversion of Lydia, v. 14-15.

1. She was a foreigner from Thyatira of Lydia, Asia Minor, v. 14a (See Rev. 2:20 for two contrasting women of Thyatira).
2. She was in Philippi for business purposes. The famous dye industry of Thyatira produced purple-dyed garments, the most costly of the day, v. 14b.
3. She was a "God-fearer", v. 14c.
4. She became Paul's first convert in Europe, through the household conversion pattern already discussed, v. 14d-15a.
5. Her large home became the mission station and later the first church, v. 15b & 40.

D. The Strange Story of the Demon Possessed "Slave Girl," v. 16-18.

1. "Divination" means "python"---*just a child* she was possessed by an evil spirit associated with the shrine at Delphi to Apollo. She had the power to tell one's future, v. 16. - *spirit of a "Pythones"*
2. She was in-dwelt by a "religious" demon (I Cor. 10:20, II C. 11:13-15), v. 17. - *confess the truth of Jesus to certain point*
3. The young girl was under a double slavery.
 - a. To the demon who enslaved her, v. 16a.
 - b. To her human masters who owned and exploited her, v. 16b.
4. Another power encounter occurred, v. 17-18.
 - a. "Crying out" is a verb used of the cries of demonized persons.
 - b. The confession (v. 17) is not necessarily slavish. It was common among demonics, Mark 1:24; 3:11; 5:7, James 2:19.
 - 1) Demons are forced to recognize spiritual authority.
 - 2) Demonics are also not always under the control of demons. This leads to their split personality. This was perhaps the girl's cry for deliverance.
- c. The mystery why Paul waited days? v. 18.
 - 1) The apostles had constant contact with demonics, yet only four stories of deliverance in Acts, A. 5:12-16; 8:5-8; 16:18; 19:12-20.
 - 2) Three are in the context of people movements, thus part of a prolonged, continuous encounter. A. 16 is the only case where an individual is freed in non-people movement context according to Acts.

5. An outline study of confrontation with demons in our age will be given at an appropriate time in our study. This is one of the most neglected and misunderstood areas of Christian ministry.

E. The Acceptance-Rejection Pattern Again Occurs in v. 19-34.

1. The vested interests of the religious-economic power structure prevailed upon the masses to reject the first offer of the Gospel, v. 19-24.
2. The Roman jailer and his household accept, v. 25-34.

F. The Apostles Use the Political System to Humble Those Who Had Humbled Them, v. 35-39.

G. The Follow-Through Ministry, v. 40.

1. The Church was already meeting in the large home of the wealthy Lydia.
2. A brief apostolic ministry of encouragement.
3. Paul probably hurried away to save the church from persecution which would have been caused by the apostles' continued presence in Philippi.
4. Luke remains in Philippi to give oversight to the Church.
 - a. He will remain in Philippi till he joins the team after Paul's final visit to Philippi at the end of the third missionary journey, Chap. 20:6f.
 - b. He then remains with Paul till the end of Paul's life, Philemon 24 and II T. 1:15 with 4:10-11.

VII. THE CHURCH AT THESSALONICA IS ESTABLISHED, A. 17:1-9.

A. The Synagogue Strategy Is Revived, v. 1-3.

1. Why did Paul bypass the two cities? v. 1. There were probably few Jews there making a synagogue ministry impossible.
2. Paul's apologetic synagogue-style preaching, v. 2-3.
 - a. He is biblical. His message is based on the Jews' own Scriptures, v. 2-3a.
 - b. His message is Christocentric, stressing the historicity, suffering, death and resurrection of Christ all in fulfillment of God's Messianic Promise, v. 3b.

B. The Normal Pattern of Reception-Rejection Occurs, v. 4-9.

1. Great response among 3-4 homogeneous units (called the HUP principle in missiological studies), v. 4.
 - a. "Them" = Jews. They talked it over and a large group voted (people movement style) to follow Paul and Silas.
 - b. A "great multitude of God-fearing Greeks". There are two possible interpretations of this expression.
 - 1) God-fearers who were Greeks.

- 2) God-fearers were one class, and the Greeks represented another HU (Sir William Ramsay takes this view following Bezan text).
- c. "Leading women" - wives of the city elders (Gentiles). Luke gives important place to women.
2. Bitter rejection by the unbelieving Jews soon sets in, v. 5-9.
 - a. The same duplicity as at Philippi, i.e., false charges, v. 5a.
 - b. Mob violence occurs, v. 5b.
 - c. The home of Jason, one of the converted Jews, is the object of the mob attack. It evidently served as the meeting place of the young Church, v. 5c (Rom. 16:21).
 - d. The attack occurred in the apostles' absence. Jason and the other brethren were dragged through the streets to the city leaders, v. 6-9.
 - 1) Were serious charges of harboring revolutionaries, breaking the Roman laws and supporting a movement to enthrone Jesus in place of Caesar, v. 6-7.
 - 2) The authorities were upset but in contrast with those of Philippi were "cool headed" enough to follow legal proceedings, v. 8-9.
 - a) They put Jason under "pledge", i.e., they put him under bond. A large sum of money was at stake which would be forfeited if Paul ever returned to the city, which he never did. Also, Jason could be imprisoned.
 - b) I Thess. 2:17-18 and 3:1-13 must be seen in this light.
 - c) All attempts to have the bond removed failed; Paul saw this as Satan's attack against his ministry, I Thess. 2:17-18.
 - d) Paul's second and third epistles were written to the church he planted here, I and II Thessalonians were written from Corinth.
- C. Luke Was Not Present So The Full Story is Only Discovered by Comparing His Account with I and II Thessalonians.
 1. The team spent a longer time there than the three week synagogue ministry, v. 2 and 5. The scene of action shifted to the House Church. Allen says Paul ministered at least 5 months in the city.
 2. He engaged in secular work, I Thess. 2:9 and II Thess. 3:7-10.
 3. The new Church at Philippi took on the responsibility for Paul's partial financial support, Phil. 4:15-16. [twice]
 4. Both epistles were written from Corinth within the same year the Church was planted, I Thess. 3:1-6.

5. The books reveal a church mobilized in constant evangelization, possessed by a burning vision to evangelize the known world, I Thess. 1:5-10.

VIII. THE EMERGENCE OF THE CHURCH OF THE NOBLE BEREANS, v. 10-

- A. Paul and Silas Were in Hiding During Jason's Trial and Were Sent Away At Night By The New Believers, v. 10a.
1. Sent 40 miles away to Berea.
- B. The Same Synagogue Strategy Is Followed, v. 10b.
- C. The Normal Reception-Rejection Pattern is Broken. The Apostles Meet a Unique Synagogue-wide Acceptance Among Both Jews and Greeks, Men and Women, 11-12.
1. The word "noble" occurs only in Paulo-Lukan writings. It is used to contrast the mind of the Bereans with the mind set of the Jews of Thessalonica.
 2. The word "eagerness" means a "willing mind". It is another Paulo-Lukan word.
 - a. They "weighed Paul's words against their own traditional interpretations of Scriptures" is the idea here.
 3. The word "examining" is another Paulo-Lukan word. It was used in the Greek world for "judicial investigations". They examined Paul's words like a judge examining a legal case. *legal word*
 4. As a result, there was a great response from all groups, v. 12.
 - a. The Jews responded.
 - b. The Greeks, some of prominence (A. 20:4 "the mark of a gentleman", Rackham) also received the Gospel.
 - c. Finally, some Greek women of noble lineage followed the Lord.
- D. News of a Growing Berean Church Reaches The Fanatical Jews of Thessalonica. They Respond By Sending A Delegation To Incite a Riot Against the Apostles, v. 13.
- E. The Apostles Follow the Thessalonian Escape Plan As Over Against Philippian Suffering Plan. Paul Leaves Town Before the Opposition Can Drag the Young Church Into Suffering, v. 14-15.
1. An escape plan is worked out, Paul and the team are escorted by a large group of brethren to the coast and sent off to Athens, v. 14-15a.
 2. This throws the pursuers off track so Silas and Timothy are able to remain in Berea.
 3. Paul evidently is uneasy being separated from his team so he urges their return to him, v. 15b.

IX. PAUL'S EXILE IN ATHENS, A. 17:16-34.

- A. Contrary to What Allen Says, Paul Followed a Carefully Laid Out Plan of Ministry, (A. 16:6-10, Titus 3:12).
1. Athens evidently was not then in his plan, v. 16a.
 2. Paul considered his time at Athens as "waiting". This is the first evidence of leisure time in Paul's entire life. What a city in which to spend it!
- B. So Provoked by the Spiritual Blindness of the City Was Paul, He Found Himself Proclaiming Christ to Jew and Gentile alike, Everywhere, v. 16b-17.
1. He continues his synagogue strategy with evidently little success.
 2. He then takes to the open air. He preaches in the famous Athenian Agora, here called the "market place". *Agora*
 - a. It was not a hastily thrown together or dirty open market place like we find in many parts of the world today.
 - b. It was a beautiful forum, a giant park filled with majestic buildings, temples, works of art, schools, government and administrative centers. It was a living museum.
 - c. Paul follows the culturally relevant method of teaching made famous by Socrates and other philosophers, i.e., "reasoning in the Agora".
- C. Paul in the Midst of the Athenian Philosophers, v. 18.
1. The two competing Greek philosophical schools are mentioned.
 2. The Epicureans were materialists. *not necessarily sensual pleasure - just leisure* "Pleasure is the chief goal of life" they affirmed. *reduces*
 3. The Stoics were spiritualists (pantheists). Moral values and duty was their stress. They were idealists. *idealists*
- D. Paul Before the Council of Areopagus, v. 19- 22a.
1. Contrary to tradition, Paul does not give his defense from top of Mars Hill.
 2. The Council met at the foot of Mars Hill for Paul was not on trial. Also, a large gathering was present which would not have been true if he were on trial, v. 19-22a.
- E. Paul's Message to the Athenian Council, the Philosophers and the Populace, v. 22b-31.
1. Almost identical to the message in Lystra, A. 14:6-20. *!!*
 2. An outline of the message would be similar to one I gave for Lystra.
 - a. Paul is respectful, v. 22-23a.
 - b. Goes from known to unknown, as was almost always his practice, v. 23b.

- c. He appeals to their reason and common sense with a gentle rebuke for their false notions about God, v. 24-25.
- d. He states that the purpose of God's "general revelation" (contrasted in theology with special revelation in Scripture) is that men come to know God, v. 26-29 (Rom. 1:18-32).
- e. Finally, God has now changed his response to man's violation of his self disclosure in nature from overlooking man's sin as in the past, to calling men now to repentance, v. 30-31.
- 1) All men everywhere are to "change their mind about God with a view to changing their life style", v. 30.
 - 2) A day of judgment is coming as an eschatological event, v. 31a.
 - 3) It will be a righteousness world-wide judgment for it is in the hands of God's MAN, the one who overcame sin and death as a man who now sits in resurrection glory, v. 31b.

F. The Normal Reception-Rejection Pattern Occurs, v. 32-34.

1. Paul is interrupted when he touches on the resurrection. v. 32a.
 - a. The Epicureans denied the after life.
 - b. The Stoics denied the body after life.
 - c. These two groups mocked him.
2. Others were more polite "That's all for today! Maybe we can get together at a more convenient time" was their attitude, v. 32b.
3. Some believed, v. 33-34. Two of the most outstanding converts are mentioned:
 - a. The Areopagite Dionysius. He had to be 65 years old, a man of wealth, and a member of a leading family and former high official.
 - b. Damaris, probably a God-fearer from the synagogue ministry as women were not allowed to attend a meeting of the Areopagus.
 - c. These were not all, v. 34c, several others also followed the Lord.

X. PLANTING OF CHURCH AT CORINTH, ACTS 18:1-17.

A. A Brief Look at Corinth, v. 1.

1. The capital of the Roman province of Achaia or Greece proper. The Roman proconsul of Greece resided in Corinth.
2. As Athens was the intellectual center, Corinth was the political and commercial center of all Greece.
3. The city was served by two important ports on two important seas:

- don't need to know names*
- a. Cenchrea on the east connecting Corinth with the Aegean Sea, A. 18:18 and Rom. 16:1-2.
 - b. Lechaemum on the west connecting Corinth with the Adriatic Sea (Ionian Sea).
4. Had a cosmopolitan population, Romans, Greeks, Jews plus mixture of dozens of other nationalities.
 5. It possessed perhaps the most infamous moral reputation of the ancient world:
 - a. Sexual license was rampant and shocking even to the world of classical antiquity.
 - b. Most infamous was the Temple of Aphrodite with its thousands of temple prostitutes.
 - c. So bad was the city's moral reputation Greek words describing immoral conduct were invented:
 - 1) "To Corinthian" meant immorality of the basest sort.
 - 2) "To act the Corinthian" meant the same as the above.
 - 3) "A Corinthian girl" or "Corinthian companion" was slang for a harlot.
- B. The Addition of Aquila and Priscilla to the Team, v. 2-3.
1. Their background, v. 2a.
 - a. Pontus was part of the area the Holy Spirit had forbidden Paul to evangelize, Acts 16:6.
 - b. The man's wife is usually listed first, Acts 18:26, Rom. 16:3, II Tim. 4:19. This would seem to imply that:
 - 1) She was possibly a Roman, the name is Latin.
 - 2) She may have been the more outstanding Christian of the two.
 2. Their reason for leaving Rome, v. 2.
 - a. History reveals the expulsion was due to the opposition of the hard core Jews to the Jewish Christians in the synagogues of Rome.
 - b. If so, it was only a foretaste of the type of Jewish opposition to their brethren who followed the Saviour which would come in later years.
 3. Their occupation, v. 3.
 - a. The "tentmaker Plan" of support of the ministry.
 - b. It arose out of the wise Jewish practice of insisting their sons have a trade.

- c. While I Cor. 9:13-14 is the ideal, it is not mandatory. The New Testament model was that of self-employed Christian leadership in a local church with some exceptions (I Tim. 5:17) and Apostles who both worked and received offerings, depending on the circumstances.

C. The Return to the Usual Synagogue Strategy, v. 4-8.

1. The usual reception-rejection pattern presents itself, v. 4-6, 8.
 - a. The opposition is intense, v. 6 & 9.
 - b. Paul reacts with his "dust kicker" response, this time with great intensity of speech and symbolic action, v. 6b.
2. The first household church is established in the home of Titus Justus, a God-fearer, right next door to the synagogue, v. 7.
3. The second household conversion is that of Crispus, the leader of the synagogue. Possibly a second household church was formed in his home (I Cor. 1:14).
4. A strong people movement among Jews and God-fearers seems to have begun, v. 4-8.

D. God Grants Paul An Unusual Vision of His Own Person and Purpose, v. 9-11.

1. Such a divine self disclosure, apart from Acts 9 and Gal. 1-2 was only granted Paul on two other occasions, Acts 22:17 and 27:23.
2. Paul's frail humanity had to be dealt with, he was afraid, v. 9a.
3. The opposition was some of the most intense and bitter of his career, v. 10 with I Thess. 2:15-16, II Thess. 3:1-2.
4. God's special protection is promised, v. 10a.
5. Another clear statement of God's electing grace is stated, v. 10b.
6. Paul's response led to what appears to be the longest resident ministry of his missionary labors apart from Ephesus, v. 11.

E. The Amazing "Backfiring" of the Usual Jewish Public Opposition to Paul's Ministry, v. 12-17.

1. They attempted to have Paul condemned by the Roman governor, v. 12-13.
 - a. Gallio was the brother of "Seneca", the famous Roman philosopher.
2. The governor saw through the plot and refused to bring Roman law down on one side of a Jewish theological issue, v. 14-16.
 - a. He administers a severe tongue lashing to Paul's accusers, v. 14-15.
 - b. He dismissed the trial for lack of evidence of crimes committed, v. 16.

3. The Gentile crowd turns on the trouble-making Jews and administers its own form of punishment to the would be false accusers, v. 17.
 - a. Sosthenes who took the place of Crispus as the "Rosh", the chief leader of the synagogue, becomes the main object of the mob's abuses.
 - b. He was evidently later brought to Christ also, I Cor. 1:1.

F. It Was From Corinth Paul wrote I and II Thessalonians, I Thess. 3:1-8, Acts 18:5.

XI. THE RETURN JOURNEY BY WAY OF EPHESUS, v. 18-22.

A. Paul's First Visit to Ephesus and the Beginning of a Spiritual Harvest, v. 18-21.

1. He continues his synagogue strategy, v. 19.
2. The evidence of a responsive Jewish population is discovered, v. 20a.
3. Priscilla and Aquila are left there to continue evangelizing and to care for the harvest while Paul hurries home to Palestine, v. 19a-21.

B. Paul's Strange Jewish Vow Involving the Shaving of His Head for Presentation Of the Hair in the Temple at Jerusalem, v. 18-22a.

1. This was a Nazarite vow (Numbers 6:13-21).
2. It involved both the presentation of his dedicated head of hair (Numbers 6:18) as a sacrifice but also animal sacrifice in the temple in thanksgiving for God's care, Numbers 6:18.
3. Such symbolic actions were practised as a means of petition or of thanksgiving for answered prayer.
4. The hair was cut when the period of the vow had come to an end, Acts 18:9.
5. Though Paul was an Apostle to the Gentiles. he was a Jew, loved the nation of Israel, the temple and the Holy City, Jerusalem, I Cor. 9:19-20.

a. This was Paul's fourth visit to Jerusalem since his conversion, v. 22.

b. His next visit will lead to his imprisonment.

C. From Jerusalem, Paul Returns to the Sending Church at Antioch, v. 22b-23a.

1. This is the last mention of Antioch in Acts.
2. Paul is now alone, separated by hundreds of miles and months of travel from his key team members left ministering but waiting for him in Asia and Europe.

D. The Past and the Future Must have Pressed in on Paul as He Tarried a While At Antioch, v. 23a.

1. Behind him lay three years of exciting but fatiguing ministry which led through sufferings and spiritual and emotional pressures which are best revealed in the letters he wrote on the past journey, I and II Thessalonians.

2. Before him lies the Third Journey and the stormy voyage to Rome.
3. In the rest of the narrative, Luke will do two strange things:
 - a. He will hurry his story having Paul pass through cities and states till we can scarcely keep up with him, Acts 18:23b-20:38.
 - b. Then he will slow down the story and enter into the greatest detail about Paul's imprisonment at Jerusalem and Caesarea and long boat trip to Rome, Acts 21 - 28.

LESSON TWENTY-FOUR

THE THIRD AND FINAL MISSIONARY JOURNEY OF PAUL
 Acts 18:23b-21:17
 Introduction

- A. Luke's Pace of Writing Speeds Up With This Third and Final Journey.
- B. The Events Recorded, However, Are Among the Most Dramatic in Acts.
- I. FROM ACTS 18:21- 23 PAUL IS ALONE AS FAR AS RECORD OF ACTS IS CONCERNED.
 - A. The Account is One of Most "Sketchy" In Acts but Covers Months of Travel And Ministry.
 - B. Luke is Impatient to Get Paul Back to Asia, Especially to Ephesus Where the Evidence of Much Spiritual Harvest Has Already Been Discovered, A. 18:19-20.
 - 1. His record of Paul's visit to Jerusalem for the Passover and the last visit to Antioch is so brief one would almost miss it reading the text, A. 18:22.
 - 2. He then records a long 1,500 mile journey by Paul in two brief verses, v. 22-23.
 - C. During All This Time Paul, Contrary to his Life Long Practice, Seems To Be Alone.
 - 1. Paul was a team man.
 - 2. He was a trainer of team men, II Tim. 2:1-2.
 - 3. The explanation for his leaving all his team in Asia and Europe was the apostolic oversight needed by the young churches planted in the first two journeys and the new churches springing up there, their "near neighbor evangelism".
 - a. Paul speaks of the pressure of this ministry in II Cor. 11:28.
 - b. His practice was to send selected team members to constantly visit these churches similar to circuit preachers.
 - c. In the story before us, Luke was still at Philippi, Silas and Timothy were at Corinth (A. 18:5,18) and Priscilla and Aquila were at Ephesus (A. 18:18-20).
 - D. There is Also the Possibility Paul Was Not Alone but had Picked Up New Team Members for "On the Job Training" By Example and Participation. Some Evidences Of This Are:
 - 1. Luke never mentions Titus in his record, yet he was Paul's companion since the early days of Paul's ministry, Gal. 2:1-2 and the Epistle to Titus.
 - a. Luke doesn't mention an important missionary trip Paul took to the island of Crete, Titus 1:5.
 - 1) Paul had planted churches there probably with Titus

2) Titus was sent there on a long-term assignment to establish, teach and correct these churches.

b. Nor does he say a word about Paul's plans to winter in Nicopolis of Achaia, with Titus as his ministry companion, Titus 3:12.

2. The epistles are filled with names of men who traveled with Paul, about whom Luke does not mention a word.

3. In all probability, Paul never traveled alone, but all this lay outside of Luke's historical-apologetical-missionary purpose for writing Acts.

II. THE FIRST PHASE OF THE LAST JOURNEY, REVISITING THE CHURCHES OF GREATER ASIA MINOR, Acts 18:23 and 19:1a.

A. Paul Began in Cilicia, Then Continued Through Galatia and Phrygia "Strengthening All the Disciples" A. 18:23.

1. While Paul was a church planter with stress on evangelism, he was careful to equally focus establishing, teaching and correcting the churches.

2. Evangelism which neglects follow-through ministry is unbiblical.

3. This was Paul's third follow-through personal ministry to these churches.

B. Leaving Pisidian Antioch, Paul Followed the Shorter Upper Route to Ephesus Rather than the Usual Lower Level Trade Route, A. 19:1.

1. The "North Galatian Theory" states Paul was finally able to evangelize in the areas forbidden by the Spirit on the second journey, Mysia, Bithynia and Pontus.

2. The verse (A. 18:23) does not support this theory. Ramsay states the case quite accurately saying "he went on to Ephesus, taking the higher-lying and more direct route, not the regular trade route on the lower level down the Lycus and Maeander valleys" (Ramsay; 265).

III. A PARENTHESIS IN LUKE'S FOCUS ON PAUL'S MINISTRY, A. 18:24-19:1.

A. Ephesus Is Being Prepared For What Will Soon Become the Most Dramatic People Movement to Christ in the Gentile World According to Luke's Account.

1. The Gospel first reaches the city when Paul stops there briefly on his return from the second journey, A. 18:19-21.

2. The response encouraged Paul to accept the appeal of many Ephesians that he return, v. 21.

3. He left Priscilla and Aquila to continue the ministry, v. 18 and 26.

4. The couple continue concentrating on the synagogue community, God's bridge into the Gentile world in Paul's day, v. 26.

a. Priscilla and Aquila were evidently not gifted for public evangelism but personal evangelism, v. 26.

b. We must not only know our gifts but the best ministry function through which to exercise our gifts, I Cor. 12:4-6.

B. The Arrival in Ephesus of Apollos who Will Soon Emerge as One of the Most Outstanding Evangelists, Teachers and Theologians in the History of the Early Church, A. 18:24-19:1.

1. His background, v. 24a.

a. He was a Jew.

b. He was a Jew of the Diaspora, residing in Alexandria.

1) Alexandria was named after Alexander the Great. It was the capital of Egypt in New Testament times.

2) It had become the metropolis of Hellenistic Judaism.

3) The LXX, the Bible of the diaspora, was translated there.

4) Jewish scholars there sought to harmonize Judaism with Greek philosophy.

5) It will soon become an important center of Christianity.

6) The same hellenistic spirit will produce a school of Christian Hellenists which will attempt to harmonize Christianity and Greek philosophy, i.e., the schools of Clement and Origen.

2. His outstanding abilities, v. 24b.

a. He was an "eloquent man". The word eloquent here is λογος from λογος, word. In this context, it means:

1) A man of outstanding learning. He was versed in both Greek philosophy and the Hebrew Scriptures. He was both a philosopher and a theologian.

2) A man who could express himself with oratory, beauty, grace and great persuasiveness.

b. He was "mighty in the Scriptures".

1) The word *dunamis* again. It means unusual power here.

2) The study of the Old Testament was greatly stimulated at Alexandria under the impact of Greek literary and philosophical studies. Apollos was outstanding in his mastery of the art, v. 27-28.

3) Apollos, like Paul, went beyond his contemporaries in his ability to reveal how the Old Testament was fulfilled in Jesus, v. 25 & 28.

3. His conversion to Christ was a process of two vital steps, v. 25.

a. He was first converted to "the baptism of John", v. 25b.

- 1) He had experienced John's baptism of repentance, not Christian baptism, Mark 1:4 and A. 19:3-5.
 - 2) He had gone far beyond this, however, in contrast with the men of Acts 19:1-7 according to our text, v. 25.
- b. He was then converted to Jesus but had not received Christian baptism, v. 25.
- 1) The Gospel had evidently reached Alexandria by this time perhaps through Jews of the diaspora converted at Pentecost or through the continual traveling from Alexandria to Palestine, Asia and Europe.
 - 2) The text declares two more things about Apollos, v. 25.
 - a) He "had been instructed in the way of the Lord".
 - 1) Oral instruction usually is the meaning.
 - 2) While his instruction was incomplete, it was enough to bring him to Christ.
 - b) He was "fervent" in his ability to teach "accurately the things concerning Jesus".
 - 1) He was fully accurate in his teaching and preaching from the Old Testament.
 - 2) His preaching and teaching from the Old Testament was Christocentric, i.e., he accurately connected the promised Messiah with the historical Jesus.
 - 3) Thus he went far beyond what John the Baptist had taught. Apollos knew accurately the facts about and the significance of our Lord's person, His death, burial, resurrection, exaltation, present ministry through the Holy Spirit, His second coming, and His Great Commission.
 - 4) His only area of ignorance was about the experience of and significance of Christian baptism.
4. His evangelistic style, v. 25-26a.
- a. He had developed his own synagogue strategy, v. 26a.
 - b. His exegetical gifts were such he could prove Jesus was the Christ from the Old Testament and refute all who opposed him, v. 25-26, 28.
 - c. Because of his unique combination of Greek and Hebrew scholarship, he was better equipped to convince both Jews and Greeks than any of Paul's companions.
 - 1) There is no one in Acts of his stature in these areas.
 - 2) He was the Francis Schaffer of his day.

5. His meeting with Priscilla and Aquila, v. 26b:
 - a. Use your imagination, and reconstruct the scene of that first Sabbath when the Jewish officials asked him to expound the Scriptures.
 - b. What an impact! How Aquila and Priscilla must have rejoiced! How many "Praise the Lords"! or "Hallelujahs" arose within their hearts!
 - c. The only fault they could find had to do with his view of baptism, which they soon corrected, v. 26.
6. The expansion of his evangelistic ministry. v. 27-19:1.
 - a. Evidently some believers from Corinth were present during one of Apollos' synagogue sermons. This was the man they wanted for Corinth.
 - b. Letters of recommendation were sent to Corinth, v. 27.
 - c. His two-fold ministry in Corinth reveals he had gifts both for evangelism and teaching the saints.
 - 1) "Greatly helped" the believers.
 - 2) "Powerfully refuted" the unbelieving Jews with their own Scriptures.

C. An Overview of Apollos' Future Ministry.

1. He continued at Corinth for a period of time, A. 19:1a.
 - a. With his unusual bi-cultural expertise, he was ideal for ministry in Greece.
 - b. He soon gathered such a following, an Apollonian party arose among the fickle Corinthians causing a serious division within the Church, I Cor. 1:10-15; 3:1-6, 21-23; 4:1-9.
 - 1) The contrast between Paul's direct and more "simplicitic" teaching and the polished philosophical, theological and oratorical style of Apollos must have been striking.
 - 2) He in no way promoted himself. There was no rift between Paul and Apollos and Paul leveled no accusation at Apollos but only at the Corinthians themselves.
2. Apollos' withdrawal from Corinth and probable return for continued ministry in Ephesus is revealed only in I Cor. 16:12.
 - a. Partly occasioned by the party spirit in Corinth, no doubt.
 - b. This assumption is consistent with his refusal to return to Corinth, I Cor. 16:12b.
 - 1) There are times when the strengths of leaders can cause deep divisions within immature believers.
 - 2) Often the only recourse is withdrawal on the part of some of the leaders.

3. Our last glimpse of Apollos finds him continuing as Paul's faithful coworker to the end of Paul's life, Titus 3:13.
 - a. Titus was evidently written between Paul's first and second imprisonment.
 - b. Apollos was in Crete, teamed up with Titus and "Zenas the lawyer".
 - c. We find him with his ministry accomplished in Crete and ready to return to work with Paul again. With this the curtain of Scripture closes on the life of Apollos.

IV. PAUL'S DRAMATIC RETURN MINISTRY IN EPHESUS, A. 19:1-21:1a.

A. A Description of the City of Ephesus.

1. The capital of the Roman province of Asia called Pronconsul Asia because it was ruled by an important Roman governor or pronconsul.
 - a. This was the official title of the Roman governor of a state or province.
 - b. He was responsible directly to the Roman Senate in Rome.
 - c. In the case of Asia he had to be of the highest rank in Rome itself before gaining the appointment.
 - d. 3 pronconsuls are mentioned in Acts.
 - 1) A. 13:7 = Sergius Paulus
 - 2) A. 18:12 = Gallio
 - 3) A. 19:38 = the unknown proconsul.
2. Ephesus was the largest and most important city of Asia as Corinth was in Greece.
 - a. Four trade routes converged in the city.
 - b. It ranked with Alexandria and Syrian Antioch in Importance to Rome.
3. It was another cosmopolitan city like Corinth with:
 - a. A large Jewish population.
 - b. Many Greeks because it was once controlled by Greece.
 - c. A large Roman population for it was the political, military and commercial center.
 - d. The majority were Asiatics, however, therefore pagans or animists practicing spirit worship all centered around the cult of Artemis, patron goddess of Ephesus and most of Proconsul Asia.
4. It was the city of the famous temple of Artemis, one of the wonders of the ancient world.

- a. So great was the attraction of the temple which was served by hundreds and possibly thousands of priests and priestesses, it drew people from all over Asia.
- b. The wealth the temple brought to Ephesus resulted in a political-commercial-religious alliance which forms the historical background of the intense opposition which will soon be launched against Paul as he saturates the city with the Gospel, v. 23f.
- c. The intensity of the opposition left a scar on Paul's mind that followed him for a considerable period of time, II Cor. 1:8-10.

5. Ephesus was thus the chief center of Greek culture, Roman law and pagan religion, second only to Rome in the entire Roman Empire.

- a. It loomed before Paul as a second Rome, a secular and pagan power standing against the power of the Gospel.
- b. Thus Ephesus drew Paul as Athens and Corinth did not. It was more important to Paul than any other city outside of Rome itself. Perhaps for this reason, Luke hurries Paul from Palestine to Ephesus as already mentioned.
- c. The power encounter he will soon face here will be the most dramatic of his ministry.

B. The Strange Case of the Ephesian Twelve Has Already Been Considered, v. 1b-7.

- 1. They form a contrast to Apollos, not a comparison.
- 2. They were "found" by Paul, not Apollos nor the Church, thus they were not part of the Christian fellowship of the city. They perhaps functioned as a sub-group within the synagogue.
- 3. They had not as yet heard the Gospel. They were "disciples" of John, not of Jesus.
- 4. Thus, they were pre-Pentecost believers, not Christians. As a representative group, they had to be joined to the reservoir of Pentecost as already studied in chapter iv.

C. Paul's Continued Use of His Synagogue Strategy, v. 8-9.

- 1. This is his longest "synagogue crusade" recorded in Acts, lasting for three months, v. 8.
 - a. All this after:
 - 1) Paul's first ministry in this same synagogue in Acts 18:19.
 - 2) This was followed by that of Priscilla and Aquila, A. 18:18f.
 - 3) Then on top of that came Apollos' aggressive synagogue ministry, A. 18:24f.
 - b. Thus no synagogue in Acts opened its doors to such a prolonged evangelistic ministry as the one in Ephesus.

① Paul
② P & A
③ Apollos
④ 3 months Paul

2. From the beginning, Ephesus is revealed to be a city uniquely responsive to the Gospel.
 - a. The Jews actually invited Paul's continual synagogue ministry among them, a "first" for Paul, A. 18:19-20.
 - b. This enabled Paul to promise a return ministry, also a first for the apostle, A. 18:21.
 - c. Thus he evidently faced no opposition to his preaching for the first three months of his return ministry, A. 19:8.
 3. Soon the already familiar reception-rejection pattern reoccurs, v. 9a.
 - a. In Ephesus, however, only a hard core minority of Jews seem to resist the message. The multitude of Jews and God-fearers evidently responded favorably, v. 9a.
 - b. The two-fold result of the unbelieving Jews increased hardness to "the way", v. 9b.
 - 1) They became "disobedient". The word literally means "to refuse to be persuaded", to be "obstinate". Unbelief is usually more an act of the will than based upon reason.
 - 2) They "spoke evil" of the way. This is a strong word in Greek. It means "to curse".
 4. The familiar "dust kicker" reaction occurs. Paul rejects those who willfully reject the Gospel, v. 9b.
- D. Paul Next Separates the Church from the Synagogue when He is No Longer Allowed To Continue His Synagogue Teaching, Another Pauline Pattern Found All Through Acts, v. 9c-10.
1. There is no organized violence on the part of the Jews to hinder Paul's continued ministry in the school of Tyrannus, however, as happened in all the other cities, v. 10.
 - a. This would be further proof the majority were with him, not against him.
 - b. The stage is being set for a people movement to Christ unrivaled in the Gentile world.
 2. For the first time in Acts, Paul uses a public school as a church building, an evangelistic platform and a training school, v. 9d, 10.
 - a. Such schools were located downtown in park like areas similar to the Greek agora or marketplace as already examined in the case of Athens.
 - b. The schools usually functioned only in the morning from dawn till about 11:00 A.M. This was also the regular morning work schedule for an Asiatic city. Several hours of "siesta" followed. As F. F. Bruce writes:

"More people would be asleep at 1:00 P.M. than at 1:00 A.M. But Paul, after spending the early hours of the day at tent making (A. 20:34) devoted the hours of burden and heat to this more important and more exhausting business, and must have infected his hearers with his own energy and zeal so that they were willing to sacrifice their siesta for the sake of listening to Paul" (F.F. Bruce; 389).

- d. Paul's strategy is successful in helping him reach his evangelistic goal, v. 10b with I Cor. 16:8-9.

E. An Unusual Proliferation of Miracles Climaxing in an Unusual Power Encounter.

1. This is primarily the evangelistic view of miracles, v. 11-12.
2. The encounter occurs in the context of the direct attack by God through Paul against the demons who spread from the Temple of Artemis to her unsuspecting devotees, v. 12.
 - a. God even delivered demonized persons after mere physical contact with the "sweat bands", work "aprons" used by Paul in his tent making trade, v. 12.
3. So powerful became the "name of Jesus" in Ephesus, that professional Jewish exorcists added His name to their list of incantations to deliver men from demon possession, v. 13-14.
 - a. There were magicians who attempted, through culturally accepted formulas, ceremonies and incantations to free men from demonic bondage.
 - b. As we saw in the case of Bar Jesus, the Jewish exorcists (magicians) were highly esteemed.
4. This represents a satanic attack on the uniqueness of the Lord Jesus and the spiritual authority of His people which must be met by God allowing Satan to defeat Satan, v. 15-20.
 - a. We must remember the context is that of a people movement among an animistic people, i.e., people enslaved to the fear of and pacification of evil spirits.

Demons their masters
 - b. The only way such people can come to Christ in total victory is through power encounter, i.e., the spiritual forces which have enslaved them must be defeated by direct confrontation in the name (the authority and person) of the Lord Jesus Christ.
 - 1) Paul constantly referred to this aspect of his ministry when he spoke of his Gospel coming not only in word but in power, i.e., I Cor. 2:4-5 and 4:19-20, for example. (Look up Paul's constant use of power, *dunamis*, or *ἐξουσία* in reference to his ministry and the source of victory in Christian living).
 - c. Authority over demons (Satan works only through his demonic heirarchy according to Paul in Eph. 6:10-20) is given to every believer who walks in the Spirit, Luke 10:17-19, Gal. 5:16-26, Eph. 4:17-6:20, Matt. 16:18-19; 18:18-20, II Cor. 10:3-5, James 4:6-7, I Pet. 5:6-11, I John 3:8; 4:1-4 & 5:18-19, Rev. 12:7-12.

- d. Our ministry is a deliverance ministry. We are called to set the captives free from the world, the flesh and the devil and his demonic hosts, I John 2:15-17 with Gal. 6:14; 5:17f, Eph. 6:10f, Matt. 12:22-29 and John 20:21.
- e. The best book on this subject is The Adversary, The Christian Versus Demon Activity, by Mark I. Bubeck: Moody, 1975.
5. The result is an explosion of responsiveness by multitudes of Jews and Greeks, v. 17.
6. The response is so great that "fetishes", books on the magical arts and the occult were burned in a true power encounter people movement style in the public plazas and parks, v. 18-20.
- F. A Major Turning Point in Paul's Career is Reached as the Apostle Sees the Need for His Continued Apostolic Ministry Diminishing in Asia and Turns To His Life-Long Plan of Reaching Rome, v. 21-22.
1. This verse alone would support my affirmation (in which I take exception with Allen) that Paul followed a clear plan for the geographical expansion of his Gospel ministry.
- a. He knew what he wanted to accomplish in Asia, Macedonia and Greece.
- b. When he saw his first set of goals reached, he revealed his long range goals.
2. An overview of Paul's long range goals in his geographical plan of world evangelization.
- a. To establish fully indigenous multiplying churches in Syria, Cilicia, Asia Minor, Macedonia and Achaia in the major cities and centers of Roman administration and Greek culture, commercial importance and Jewish influence was his first goal.
- b. Of equal importance was his second goal, that of giving on-the-job training by example and participation to local leaders who would work in apostolic teams or bands to continue the same planting, establishing, teaching and correcting of churches ministry Paul had initiated. Thus he could leave an area fully assured the ministry would continue in his absence.
- c. Next would come the shift in his ministry from Asia and Greece to Rome itself.
- d. Finally, after establishing a good relationship with the Church at Rome, he wanted to be sent out by that church as its missionary to the extremes of the Roman Empire, beginning with Spain and continuing to the regions beyond, Rom. 15:15-33, II Cor. 10:16.
3. Before continuing with these long range goals, Paul reveals two more short range goals, v. 21.

1 Ju. 5:18
 Lk. 10:17-19

- a. He will revisit the saints in Achaia (Greece).
 - b. He will revisit the saints in Macedonia.
4. He sets the plan in motion by sending Timothy and Erastus to prepare the churches for his visit, v. 22.
- G. The Final Opposition Against Paul and the Gospel, A Wild, Chaotic Riot Inspired by an Economic-Religious Conspiracy and Set on Destroying the Ephesian Church, v. 23-41.
- 1. The silversmiths led the riot, for they regarded their trade to be under the special care of the fertility goddess, Artemis, whom they honored by making and selling images of her and distributing them throughout all Asia.
 - a. The mob gathered in the principle city amphitheatre which has been excavated by archaeologists. Its size is enormous, being as large as one and a half football fields, with capacity for 25,000 people.
 - b. On the way they apprehended two of Paul's traveling companions, Gaius from Derbe and Aristarchus of Thessalonica, v. 29b.
 - 2. Paul's desire to face the mob is resisted by two important groups, v. 30-31.
 - a. The brethren restrain him, v. 30.
 - b. Some of the "Asiarchs" urge him not to enter.
 - 1) F.F. Bruce tells us who these men where. He writes:
 "They were the chief citizens of the city. This was a title given to the foremost men in the cities of the province of Asia," (Ibid; 400).
 - 2) Bruce further comments that the fact these educated and leading men took Paul's side shows that "the imperial policy at this time was not hostile to Christianity" (Ibid).
 - c. Paul's struggle in remaining safe while his team members suffer at the hands of the rioters must have been terrible for he required continued restraint to keep him from entering the theater, v. 31.
 - 3. The chaos of the assembly is singled out, v. 32-34.
 - a. Most were swept along by the mob without being aware of the issues involved, v. 32.
 - b. The unbelieving Jews were being associated with the Christians by the mob so they put forth a well known spokesman to plead their innocence. The plan backfired and turned the mob against the Jews whom they knew openly denied the claims of Artemis, v. 33-34.
 - 4. The restoration of order by the city clerk, v. 35-41.

- a. He was the secretary of the local governmental body called the city council. Thus, he was the most important local official who acted as the liaison officer between the city administration and the Roman provincial administration whose headquarters were also in Ephesus.
- b. As such, he would be held responsible by the Roman proconsul for any civic disorder and he knew both he and the entire city could be penalized for such riotous conduct, v. 40.
- c. He could have been one of the Asiarchs who were Paul's friends, v. 31.
- d. In either case, he shows himself to be a skilled and firm diplomat by the effective manner in which he handles the unruly mob, v. 35-41.

V. PAUL'S RETURN TO JERUSALEM BY WAY OF MACEDONIA, ACHAIA AND MACEDONIA, Acts 20-21:17.

A. The Macedonia-Achaia-Macedonia Part of the Journey, A. 20:1-6a.

1. Paul spent many months in Europe beginning in Macedonia, then moving on to Greece, primarily strengthening the saints, v. 1-2.
2. He suddenly had to change his travel plans. A plot to kill him on board ship from Corinth to Asia was discovered necessitating a return trip by land through Macedonia, v. 3.
3. In the context of this final journey through these areas, he expands his "on-the-job" training by example and participation ministry team to its largest recorded number to date, v. 4.
4. These seven men were sent safely by ship to Troas throwing off his enemies while Paul makes the long journey by land through Macedonia, v. 5.
5. The "we" passages begin again right where they left off, at Philippi, v. 5-6a. From now on, Luke never leaves Paul's side according to the record of Acts and the prison epistles.

B. The Short Ministry in Troas, v. 6-14.

1. The first clear reference to "the first day of the week" as the time saints gathered together, v. 7a (I Cor. 16:1-2.)
 - a. They evidently met in the evening which fit the needs of their social setting.
 - b. The service consisted of prayer, praise, the teaching of the Word of God and was climaxed by the breaking of bread, i.e., the Lord's supper, v. 7.
2. The first evidence of a large church located at Troas, v. 7.
3. Paul's all night sermon is noted, v. 7b-12.
 - a. "Talking" is the word for "dialogue", v. 7.
 - b. The lighting was provided by open lamps and torches which filled the place with smoke and heat, v. 8.

- c. They met in a large building, at least three stories high, v. 9.
- d. The second of the two resurrections in Acts occurs. In our typology of miracles this one would fall into at least three classifications, the faith creating, faith responding and humanitarian view of miracles, Acts 9:40-41, Acts 20:9-12.

- 4. Paul sends his team by ship to Assos while he travels the 20 miles by land allowing him a few more hours with the believers of Troas, v. 13-14.

C. Paul's Last Address to the Ephesian Pastors, Bishops or Elders, v. 15-35.

- 1. Because of the brief docking schedule of the ship, Paul has no time to visit Ephesus but has the elders travel the 30 miles to visit him when he docks at Miletus, v. 15-17.
- 2. Luke here records Paul's only message in Acts to an entirely Christian audience.
- 3. A broad three-fold outline of the message.
 - a. An overview of Paul's past life style and ministry, v. 18-21.
 - b. An overview of Paul's view of his future life and ministry, v. 22-27.
 - c. His solemn charge to the elder-bishop-pastors, v. 28-35.
 - 1) They are responsible to live what they teach, v. 28a.
 - 2) They are responsible to care for the saints as a shepherd does his flock, v. 28b.
 - 3) They are to oversee the entire life and ministry of their people, v. 28c.
 - 4) They are to shepherd (tend) the flock, v. 28d.
 - a) As we have repeatedly seen, the two words which best describe the pastoral function are to "tend" (v. 28) and to "equip" the saints, Eph. 2:11-12.
 - b) New Testament pastors must return to this two-fold New Testament pastoral function.
 - 5) The negative side of their ministry, v. 29-30. This aspect of the pastoral function is just as important as the positive ministry spoken about above.
 - a) Pastors must be on the watch for and protect the church from two dangers:
 - (1) "Wolves", who will come into the membership "disguised in sheep's clothing", v. 29a, i.e., false teachers, Matt. 7:15, John 10:11-18, II Cor. 11:1-4, 12-15, I John 4:1-4.

(2) Self centered teachers will arise from among the elders themselves and deceive believers into following them, not the Lord, v. 30.

b) That such a two-fold assault did occur is evidenced in Paul's epistles, I Tim. 1:1-7, II Tim. 1:15-18.

6) The eight-fold resources to fulfill their ministry, v. 31-35.

a) "Be on the alert", v. 31a., I Peter 5:8.

b) "Remember my example, my teaching", v. 31b and 33-35.

c) A total reliance upon God, v. 32a.

d) A total reliance upon His Word which ministers all the grace needed to obey His Word, v. 32b, II Peter 1:2-4.

e) Confidence in their eternal reward, v. 32c.

f) Assurance God has set them aside for Himself and His service, v. 32d.

g) Hard work, v. 33-35a. *work hard*

h) A self-giving spirit, v. 35b.

D. The Emotion-Charged Separation of Paul From the Elders, v. 36-38.

E. The Final Leg of the Return Trip Ending the Third and Last Missionary Journey of Paul, Acts 21:1-17.

1. A further revelation of the deep emotion involved in Paul's farewell to the elders of Ephesus, A. 21:1; "departed" is "torn away from them" (Walker; F.F. Bruce).
2. The characteristic detail given by Luke of the nautical part of Paul's voyage, v. 1b-2. (Read A. 27-28 to see the details with which Luke describes Paul's voyage to Rome. These chapters have been described as the most detailed account of the operation of an ancient ship in first century literature.
3. The first step on Palestinian soil was in Tyre, a city of Phoenicia, part of the province of Syria.
 - a. During the week in Tyre, there occurs the first of a series of warnings to Paul which are interpreted by the brethren as the Spirit forbidding his going onto Jerusalem, v. 4.
 - b. Another public group prayer meeting occurs. This time it includes women and children, v. 5.
4. The final step in the sea voyage was the Roman colony of Ptolemais, the southern most port of Phoenicia, v. 6-7.

- a. We find Christians here also.
- b. The Gospel is spreading everywhere by spontaneous lay witness.
- 5. The appearance in Caesarea of Philip the Evangelist, the one who first brought the Gospel to Caesarea, v. 8-9. (See A. 8:40).
 - a. He is the only evangelist mentioned by name in Scripture.
 - b. He is called "one of the seven", v. 8.
 - c. He has an unusual family, four unmarried daughters who were prophetesses, v. 9. *took vows of celibacy - lived to old age - source later for much information of Apostolic Age.*
- 6. The reappearance of the Prophet Agabus, who again exercises the foretelling form of the prophetic gift, v. 10-14. (See Acts 11:27-30).
 - a. The exercise of his gift again provides information for Paul about his future, v. 10-11.
 - b. The point of tension is in the area of the interpretation of his prophecy.
 - 1) || All but Paul interpreted the prophecy as God's final warning that ||
Paul not go to Jerusalem, v. 12 with v. 4.
 - 2) || Paul interpreted the prophecy as God's way of preparing him for ||
the suffering he would face in Jerusalem but not as forbidding ||
him from following his plan of going to the city, v. 12-14.
- 7. The end of the third journey with Paul's arrival in Jerusalem, v. 15-17.

THE CLOSING YEARS OF PAUL'S MINISTRY ACCORDING TO ACTS
Introduction Acts 21:17-28:31

A. From This Point On, Paul's Ministry As A Free Apostle Ends. He is a Prisoner For Most of the Record Which Follows.

B. Most of the Information Which Makes Up These Closing Chapters Is:

1. Dialogue.
2. Concerned with the long voyage to Rome.
3. Basically devoid of any new major principles of missionary expansion.

I. PAUL'S RECEPTION BY THE JERUSALEM CHURCH LEADERSHIP, v. 17-21.

A. Again James is Seen as the Leader of the Jerusalem Elders. He was the "Senior Pastor" Among the Plurality of Pastor-Elder-Bishops, v. 18a.

B. The Other Apostles Were Continuing Their World-wide Apostolic Ministry of Planting, Establishing, Teaching and Correcting Christ's Churches.

C. The Report of the Continued Expansion of the Church Among the Gentiles Brought Joy to the Jerusalem Leaders, v. 19-20a.

D. After Rejoicing over God's Working Through Paul and His Team (Luke and Other Gentile Team Members Were With Paul, v. 17-18, "We", "Us" With 28-29 and 27:1), the Leaders Reveal to Paul the Details of the Intense Opposition And Accusations Against Him on the Part of the Jerusalem Jews, v. 20b-21.

1. The ones most affected by the accusations were the vast multitude of recently converted Jews, v. 20b.
 - a. The word "thousands" is actually "myriads of thousands", i.e., tens of thousands.
 - b. The expression "zealous for the law" evidently was used as synonymous with "the sect of the Pharisees" (A. 15:5) whom I have been calling the Judaizers or the "Jewish" Christians.
 - c. The context seems to make it clear the Jerusalem leaders did not believe the accusations, all of which were false.
2. The substance of the accusations was that Paul was forcing the Jewish Christians of the diaspora to "Gentilize", v. 21.
 - a. He was accused of teaching the Jewish Christians to renounce Moses and his teachings, i.e., the Law given by God on Sinai.
 - b. He was reported to go so far as to encourage the Jewish Christians to cease practicing circumcision, i.e., renouncing Jewish culture.
 - 1) (Paul only forbade circumcision and such practices when they were imposed on the Gentiles or when they were held to be essential for salvation, i.e., the example of Titus in Gal. 2:3.
 - 2) (In the case of Jewish coworkers he himself encouraged them to be circumcised for the advance of the Gospel, i.e., the example

of Timothy in Acts 16:3.

- c. Finally, he was accused of teaching Jews to forsake the Jewish cultural distinctions, thus becoming Gentiles.

II. PAUL'S ATTEMPT TO DEMONSTRATE HIS JEWISHNESS BEFORE THE JEWS OF JERUSALEM, v. 22-25.

A. The Essence of the Plan, Paul Was to Publically Participate With the "Jewish" Christians in a Nazirite Vow, v. 22-24, Numbers 6:13-21.

1. Though the suggestion came from the Jerusalem elders, Paul had himself taken such a vow at the end of his second journey, Acts 18:18.
2. The vow was a temporary vow which was climaxed by the shaving of the head and its presentation at least eight days later in the temple at Jerusalem.
 - a. Originally, the shaving itself was to take place only in Jerusalem, but this restriction had been modified to fit the realities of the diaspora.
 - b. The head was shaved anywhere the person wished, providing he was re-shaved in the temple and both batches of hair presented as a burnt sacrifice in the temple.
 - c. The vow could be one of thanksgiving, petition, cleansing, etc.
3. Paul was to take two public steps:
 - a. He was to join four other Jewish Christians who had taken similar vows, v. 23-24a.
 - b. He was himself to sponsor these men in the costs of their vows along with his own expenses. This was considered a highly meritorious act by the Jews. This was to doubly impress the Jews with Paul's loyalty to Jewish culture, v. 24b.
4. Such conduct on Paul's part was fully consistent with his principle of cultural identification in cross-cultural missionary work, I Cor. 9:19-23, Acts 20:6,16; 27:9.

B. Further Justification of Paul's Actions Is Found In the Clarity of the Position of the Jerusalem Leadership Touching the Gentiles, v. 25.

1. These Jewish cultural features (cultural components or ccs) were not held to be binding on the Gentiles, v. 25a.
2. The position taken by the Jerusalem Conference was steadfastly maintained, v. 25b.
3. The substance of it all is these features were purely cultural, not supra-cultural, i.e., essential to salvation and Christian living. This exactly fit Paul's teachings, i.e., I Cor. 7:18, Gal. 5:1-14.

III. THE FAILURE OF THE PLAN AND THE ATTEMPTED ASSISINATION OF PAUL BY THE JEWS OF ASIA, FOLLOWED BY HIS RESCUE BY THE ROMAN TRIBUNE OF JERUSALEM.

A. That the Plan Failed is No Proof Paul Was Out of God's Will In His Attempt to Win Over the Jews By His Actions.

1. Was the Lord Jesus out of God's will in attempting to win His nation to Himself though his plan failed, Matt. 23:37?
2. Was Paul out of God's will when he tried to return to Thessalonica, I Thess. 2:18; 3:5? Reach Rome earlier than he did, Rom. 1:9-13; 15:23-24?

B. The Source of the Opposition Against Paul, v. 27-29.

1. They were unbelieving Jews from the Asian cities who knew Paul from his synagogue church planting strategy, who were visiting Jerusalem for the Feast of Pentecost, v. 27.
2. They falsely accused Paul on four accounts, v. 28-29.
 - a. That he was anti-semitic, v. 28a.
 - b. That he preached against God's Law.
 - c. That he preached against God's temple.
 - d. That he had defamed the temple by bringing Gentiles into the court of Israel, a crime punishable by death, v. 28c & 29.

C. Their Purpose Was to Kill Paul, A Purpose Which They Were Unable to Accomplish While Under the Roman Laws of Asia, v. 27 & 30-32.

1. Before Paul could escape out of the Court of Israel into the court of the Gentiles, the Asian Jews caught him, v. 27a.
2. While some held Paul, others spread the word of his crime of defiling the temple throughout the temple and the entire city, v. 27b & 30a.
3. Paul was dragged out of the inner courts of the temple to the court of the Gentiles, the door between the two being shut by the temple guards, v. 30b.
4. Paul is abused by the mob whose intent was to beat him to death, v. 31a & 32b.

D. Paul Is Rescued By the Speedy Action of the Roman Tribune of Jerusalem, v. 31b-32a.

1. Next to the court of the Gentiles was the Roman fortress of Antonia, built by Herod the Great (Josephus, Jewish Wars, Vol. V and XIII).
2. The fortress was under a Roman Tribune. It was built on higher ground, giving a full view of the temple courts and was connected to the outer courts of the temple by two flights of stairs giving immediate access to the temple grounds, v. 31-32a.
3. The Tribune rescued Paul with at least 200 soldiers under two or more centurions, v. 32b.

E. Paul's Arrest By the Same Roman Tribune, v. 33-40.

1. The aborted interrogation of Paul in the court of the Gentiles, v. 33-34a.
2. The decision to bring Paul into the Roman Headquarters for questioning, v. 34b-36.
3. Paul's appeal for permission to speak to the mob is granted by the Tribune, v. 37-40a.
 - a. Paul's fluency in Greek convinces the Tribune that he is not one of the leaders of "the Assassins"; the "Dagger Men" who were spreading death and confusion among the Romans and Pro-Roman Jews, v. 37-38.
 - b. The prisoner's evident education and cultural finesse supported by his citizenship in one of the university centers of Cilicia, Tarsus, convinced the Tribune that he be allowed to defend himself before the crowd, v. 39-40.

IV. PAUL'S BIOGRAPHICAL SERMON ON THE TEMPLE - FORTRESS STEPS, A. 22:1-21.

V. THE REJECTION OF PAUL'S APPEAL BY THE JEWISH MOB, v. 22-23.

VI. THE ATTEMPTED SECOND INTERROGATION OF PAUL BY THE ROMAN TRIBUNE, v. 24-30.

A. Paul's Second Use of His Roman Citizenship Before A Roman Official, v. 25-29, A. 16:37-39.

1. One of the privileges of a Roman citizen was that he could not be scourged, a form of torture so terrible, it often led to death or left one crippled for life, v. 25-26.
2. Legally, one could become a Roman citizen by only one of three manners:
 - a. Through birth from Roman parents.
 - b. By special grant in reward for civic or military services performed for the Empire.
 - c. Through being set free from slavery and granted citizenship.
3. During the reign of the corrupt Emperor Claudius, citizenship was sold to wealthy families.
 - a. The Tribune or his family bought citizenship and in all probability used his influence to gain rank as a Tribune, v. 28a.
 - b. This would be supported by his adding the Roman name Claudius to his Greek name Lysias, A. 23:24.
4. In contrast, Paul was born of a family which was granted Roman citizenship prior to Paul's birth, v. 28.
5. Paul is immediately released from the thongs which held him to the scourging rack and is also loosed from the heavy chains with which he had been bound, v. 29.

- B. In Light of the Revelation of Paul's Noble Roman Heritage, The Tribune Plans A Legal Trial For Him Before His Accusers, v. 30.

VIII. PAUL'S APPEARANCE BEFORE THE JEWISH COUNCIL (SANHEDRIN) AT THE ORDER OF THE ROMAN TRIBUNE, Chapter 23:1-9.

- A. Paul's Respect for the Jewish Leaders, A. 23:1.
- B. The High Priest's Disrespect for Judicial and Legal Proceedings, v. 2.
- C. Paul's Protest Against the Breaking of Jewish Law by the Man Commissioned to Enforce it and His Immediate Repentance for His Outburst, v. 3-5.
1. Paul has passed through a terrible ordeal during the past 12-15 hours.
 2. The injustice of it all reaches a climax with the blow across his face and causes him, momentarily, to lose control of his emotions, v. 3.
 3. Paul's immediate apology for his outburst, v. 4-5.
- D. A Summary of Paul's Defense Before the Council Which Divides the Group Right Down the Middle, v. 6-9.
1. Without doubt, Paul spoke much more than what Luke records.
 2. The climax of his message was his declaration of his Pharisaical identity and stand for one of its bedrock teachings, the resurrection from the dead into a conscious after life, v. 6 & 24:20-21.
 3. Paul succeeds in splitting the council over the issues cleverly raised in his defensive message, v. 7-9.

VIII. PAUL'S SECOND RESCUE FROM THE JEWS BY THE TRIBUNE, v. 10.

IX. THE SIXTH RECORDED APPEARANCE OF THE LORD TO PAUL TO DATE, v. 11.

- A. The First Five Are Recorded In Order, Acts 9, Galatians 1, Acts 22, Galatians 2 and Acts 18:9. One More Appearance is Described in A. 27:23-24.
- B. This And the Final Appearance Confirm Once and For All that Paul was In God's Will in His Persistence in Going to Jerusalem as God's Way of Getting Paul To Rome.

X. THE JEWS' SECOND PLOT TO KILL PAUL IN JERUSALEM, v. 12-22.

XI. PAUL'S THIRD DELIVERANCE FROM THE JEWS BY THE SAME ROMAN TRIBUNE, v. 23-35.

XII. PAUL'S DEFENSE BEFORE THE ROMAN GOVERNOR, FELIX, A. 24:1-23.

- A. Felix Along With His Brother, Pallas, Were Greeks by Birth and Former Slaves.
1. They were made "freedmen" by the mother of the Roman emperor Claudius.
 2. Both gained influence in the Roman Court under Claudius.

c. Felix succeeded in gaining appointment as governor of Judea.

d. He became a cruel, corrupt governor.

B. Paul is Tried by the Governor With the High Priests and Other Members of the Council as His Accusers, v. 1-9.

C. Paul's Message Before Felix and the Council was a Clear Declaration of His Innocence of the Charges Brought Against Him and a Clear Presentation of His Devotion to "The Way", v. 10-21.

D. Felix's Two-Fold Decision in Paul's Case, v. 22-23.

1. "To put them off" because he knew more about Christians than Paul's accusers did, v. 22a. The word means he adjourned the case.

2. To not offend the Jews (he knew Paul was innocent) he used the excuse of the need of the Tribune to be present for a fair trial, v. 22, 23, 27a.

XIII. PAUL'S STRAIGHT FORWARD MESSAGE TO FELIX AND HIS WIFE DRUSILLA IN PRIVATE, v. 24-27.

A. The Substance of the Message, v. 25a.

1. Righteous living. Felix' private life and public administration was marked by corruption.

2. Moral purity. Self control is usually used with reference to moral purity. Both Felix and Drusilla were immoral persons.

3. "Judgment to come". The message evidently went from sin to salvation in Christ to the eschatological judgment.

B. The Impact of the Message, v. 25b. Their guilty conscience was aroused and they trembled at the thought of judgment yet they did not repent.

C. The Consequence of the Message, v. 25c. Felix said "no" to the Lord Jesus Christ.

D. The Attitude Behind the Governor's Actions, v. 26.

1. In his corrupt mind, he hoped Paul would offer a large personal bribe to gain his release.

2. With this in mind, he maintained a friendly relationship with Paul over a long period of time.

E. The Duration of This State Was For Two Years, v. 27a.

1. Without doubt, Felix was thoroughly evangelized by Paul over this period of time.

2. Finally, a new governor was appointed and wanting to go out of office with favor in the eyes of the Jews, Felix didn't release Paul as he should have, but kept him in prison.

XIV. PAUL'S TRIAL BEFORE THE NEW ROMAN GOVERNOR WITH THE SAME SANHEDRIN FORMALLY ACCUSING HIM FOR THE THIRD TIME, A. 25:1-12.

- A. The Setting. The New Inexperienced Governor Festus During His Acquaintance Visit to Jerusalem, v. 1.
- B. The Occasion. The Continued Accusation of the Council Against Paul, Taking Advantage of the Governor's Inexperience and Natural Desire to Please His New Subjects, v. 2-3.
- C. The Real Goal, The Third Attempt on Paul's Life, v. 3b.
- D. The Decision -- Festus' Visit to Jerusalem Was Short So It Was Decided Paul Be Tried in Caesarea, v. 4-6.
- E. The Serious Developments in the Trial, v. 7-9.
 1. "Many and serious charges", i.e., everything possible was done to make Paul look guilty though he was innocent, v. 7.
 2. Festus' decision to yield to the pressure of the Jews and allow them to try Paul in Jerusalem sets the stage for Paul's final line of defense, v. 8-9.
- F. Paul's Last Resort, The Appeal to His Right as a Roman Citizen To Be Tried In Rome, Before the Emperor's Court, v. 10-11.
 1. This was Paul's third use of his Roman citizenship to save his life.
 2. By speaking this formula, "I appeal to Caesar" as a Roman citizen he was immediately freed from the control of all lesser courts and transferred to the emperor's court. This was another of the many privileges of Roman citizenship, v. 10a & 11b.
 3. Paul's stern repeated affirmation of his innocence of all the charges against him, v. 10b-11. (See v. 18-19, 24-25a & 26:31-32).
- G. Festus' Immediate Surrender of All Jurisdiction Over Paul in Full Accordance With Roman Law, v. 12.

XV. PAUL'S PRESENCE BEFORE HEROD AGRIPPA II, THE RULER OF GALILEE, v. 13-27.

- A. Bernice Was the Sister of Agrippa and Also of Drusilla, Festus' Wife, v. 13.
- B. Festus Counsels With Agrippa About Paul's Case, v. 14-21.
- C. Agrippa's Request to Hear Paul in Person and Festus' Consent, v. 22.
- D. An Amazing Gathering of Roman Leaders Will Become Paul's Audience, v. 23.
- E. The Formality of the Proceedings, v. 24-27.

XVI. PAUL'S LAST FORMAL SERMON ON PALESTINIAN SOIL IN HIS DEFENSE BEFORE KING AGRIPPA, GOVERNOR FESTUS AND THE ROYAL COURT, A. 26:1-32.

- A. Paul's Message Is Tactful, v. 1-3, 7, 24-29.
- B. Paul's Message Is Deeply Emotional, Earnest, Appealing, and Elegant, v. 2-3, 13, 19, 22, 27-29.
- C. Paul's Message is a Personal Testimony Constructed So as to Contain the Full, Christo-centric Gospel, v. 4-23.
- D. Paul's Message Was Geared Toward Producing a Verdict for Christ, v. 27-29.
- E. The King's Response is to Declare Paul's Innocence of the Charges Against Him, V. 30-32.

XVII. THE DETAILED ACCOUNT OF THE LONG JOURNEY TO ROME, Acts 27, 28.

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